Meditations
VPON THE Goſpell by Saint IOHN.

BY
Sir WILLIAM PELLHAM,
Knight.

LONDON:
Printed by *G. P.* for *Iohn Budge*,
and are to be ſold at his Shop in
Saint *Pauls* Church-yard,
at the Signe of the
Greene-Dragon.
1625.

Meditations
UPON THE
Co[illegible]y-Stair
[illegible]ON.

THE AVTHOR to the Reader.

COurteous Reader, before thou take pains in peruſing theſe my poore meditations, I thought good firſt to giue thee an account of my ſelfe and this Labour. Hauing in my yonger yeeres ſucked ſome ſweets of Learning, from the Vniuerſities of *Strasburge*, *Heidleberge*, *Wittemberge*, and *Lipnick*, in *Germany*; as alſo *Paris* and *Geneua*, in *France* and *Sauoy*; but chiefly from the famous

Vniuerſitie of *Oxford*; in my manly yeeres, *Mars* diſtra-cted me from the Studies of *Minerua*: but when that Planet was ſet, I retired to a Countrey life: And now hauing in my old age (I thanke my God) receiued ſatiety of all worldly bleſ-ſings, it hath pleaſed His Goodneſſe, to incline my heart to more ſupernal Con-templations; which I did commit to writing, for the benefit of my children (with whom God hath plentifully bleſſed mee) that thereby, when I am departed from them, they may finde a mo-nument of my labours for their practice and imitation. I beganne with *Moſes*, and haue drawne paralels out of the Old Teſtament, compa-

ring

ring the Lawes of *Iſrael* with our Ciuill and municipall; and the auncient formes of warre with the moderne; and the ſinnes of former Ages, rebuked by the Prophets, with the enormities of our times, and GODS Iudgements on them both.

Secondly, proceeding to the New Teſtament, I found the three former Euangeliſts eaſily drawne into a Harmony, by the context of the Hiſtory: But this of S^t. *Iohn*, as written the laſt in time, ſo it appeareth, as it were, the *Metaphyſicke* of the Goſpell. I therfore helped my ſelfe with the expoſition of the auncient Fathers, and ſome of the late Writers; whoſe iudgements, when the place was diffi-

cult, I haue ſet downe in their own words. The work thus growne to a reaſonable Volume, I imparted it to ſome Learned men, who with much importunity encouraged me to put it to the Preſſe; whereas I neuer intended, but that it ſhould lye Leiger with my other Papers. The words are my ordinary ſtyle, which I gaue free paſſage vnto, auoyding all ſpirituall pride, and not ſeeking oſtentation or fame. I humbly therefore craue pardon of the reuerend and learned Diuines, for aduenturing on ſo high a taske; my endeuour being, not to make meate for the children of the Prophets, but to draw milke from the boſome where my Lord leaned, for the

the nouriſhing of ſuch babes as my ſelfe; though I wanted both *Moſes* Rod, and *Samſons* ſtrength, to bring water from ſo hard a Rocke, and honey from ſo ſtrong a Lyon. I wiſh peace both to the Church and Commonwealth; and that it were in my power to aduance ſo happy a worke. And rather thā Gods cauſe ſhould ſuffer (as old and vnable as I am) I would, with a cheerefull heart, once againe aduance my Arme with my vtmoſt ſtrength, to helpe the Lord againſt the mighty, and to aſſiſt in fighting his battels. In the meane time, I craue a charitable acceptance of what I haue weakely performed in another kind; wherin I haue laboured to auoyd

cult, I haue ſet downe in their own words. The work thus growne to a reaſonable Volume, I imparted it to ſome Learned men, who with much importunity encouraged me to put it to the Preſſe; whereas I neuer intended, but that it ſhould lye Leiger with my other Papers. The words are my ordinary ſtyle, which I gaue free paſſage vnto, auoyding all ſpirituall pride, and not ſeeking oſtentation or fame. I humbly therefore craue pardon of the reuerend and learned Diuines, for aduenturing on ſo high a taske; my endeuour being, not to make meate for the children of the Prophets, but to draw milke from the boſome where my Lord leaned, for the

the nouriſhing of ſuch babes as my ſelfe; though I wanted both *Moſes* Rod, and *Samſons* ſtrength, to bring water from ſo hard a Rocke, and honey from ſo ſtrong a Lyon. I wiſh peace both to the Church and Commonwealth; and that it were in my power to aduance ſo happy a worke. And rather thā Gods cauſe ſhould ſuffer (as old and vnable as I am) I would, with a cheereſull heart, once againe aduance my Arme with my vtmoſt ſtrength, to helpe the Lord againſt the mighty, and to aſſiſt in fighting his battels. In the meane time, I craue a charitable acceptance of what I haue weakely performed in another kind; wherin I haue laboured to auoyd

both tediousnes and offence; for which cause, I haue set downe some words of the Text in the margent, for the Reader's direction, hoping hee will supply the rest with his owne paines. Wherein I haue falne short, or strayed, I desire to be reduced vnto the right way by more able iudgements. This Mite I offer to Gods Treasury, without any hope or expectation of any Talent of reward, but when I haue done all I can, acknowledging my selfe an vnprofitable Seruant.

W. P.

To the READER.

WE may truly in this Age take vp the wiſe-mans complaint, *There is no end of writing Bookes*; neyther is there among the many intemperancies of our time, any greater or more hurtfull. As when there is a rot of Cattell, ſound meates are not ſaleable, by reaſon the bad is ſo cheape and plentifull; ſo our frothy Pamphlets infect the ignorãt, & diſcourage more able iudgements from writing at all, Ne in magno populo non agnoſcantur. *I ſay againe, There is no end of writing many Bookes: for, what good is eyther*

ther intended or attayned? Errors are rather multiplyed in queſtions of controuerſie: the beſt wits are imployed in the myſtery of Satan, the Reader feedeth vpon the Prodigals Swads, and no proficiency (which ought to be the end of writing Bookes) made eyther in truth or in godlineſſe. Wee taſte no meate at all without ſome condiment, but ſuch are powdred ſtrongly, which wee keepe for ſtore. So ought all our ſpeeches to be ſeaZoned with ſalt, to miniſter grace and edification to the hearers; But when we commend words and conceptions to the poſteritie,

Victurus genium debet habere Liber:

Or, to vſe the words of our learned Apoſtle, A booke ought

to

to bee a platforme of ſound words, *that the Reader by his proficiency may become the Booke it ſelfe, and the Crowne of the Author. Such is this Booke preſented to thy view: the Noble Knight, the Writer thereof, hath conuerted all his learning into godly knowledge, and his knowledge (as Saint* HIEROME *aduiſeth) into practice. There is no teaching comparable to that which is experimentall. It was our Lords direction to Saint* PETER, Tu conuerſus, confirma fratres. *This and many other his meditations are an account he maketh to the World, of his time piouſly ſpent, and an eſſay of that happy treaſure in his heart, out of the abundance whereof theſe lines haue proceeded. His ſeruice to his Prince*

and

and Countrey, both in peace and warre, his abundant charitie to the poore, his ſo many children religiouſly educated, his hoſpitality ſuch, that his houſe is becomen (quæ vidimus teſtamur) *a Colledge where learned men of all profeſſions are entertayned. All theſe are here modelled to thy inſtruction and imitation: Neyther (to the incouragement of all good Proteſtants, who doe not incline to the errours eyther of the right hand or of the left) hath his labour beene in vaine in the Lord: for, beſides that hee hath cleared and improned his eſtate left him by his valiant and liberall Father, without any grieuance to his Tenants, of twelue Children (nine of them ſonnes) hee hath not loſt one: but all of*

them

them are ſeuerally imployed in worthy callings, ſome within, ſome without the Land. Let it be ſtill the glory of our Nation, that wee haue not in Church onely able Diuines, who with their wings doe couer the Arke of the teſtimony, but that our Gentry alſo doe imitate their learned King, who, beſides the Sword, doth handle the Pen of the Writer, and ouercommeth

Barbariem calamo,
Barbariem gladio.

Enioy (good READER*) the benefit, and enter vpon their labours; & if thy Preſſes of Wine and Oyle be fraught with the like liquor,* Vade tu, & fac ſimiliter.

G. D.

Barbarism & Ignorance.

Enjoy (good Reader) the ben [illegible] and Oyle be fraught with the like liquor, Vade tu, & fac similiter.

G. D.

Meditations UPON THE Goſpell by Saint IOHN.

CHAP. I.

Why our Lord Ieſus is called the Word, ver. 1, 2, 3.

All things made and reſtored by Chriſt, ver. 2.

How he is called the Light, ver. 4, 5, 9.

Iohn Baptiſt, *and all Preachers, direct men from themſelues to Chriſt,* ver. 7, 8, 37.

Mans naturall light inſufficient, ver. 9.

By Chriſt we became the ſonnes of God, ver. 11, 12, 13.

Why S. Iohn *is called an Eagle,* ver. 14.

Iohn Baptiſt *and Chriſt preached not till they were thirty yeeres old,* ver. 15.

Faith in Chriſt Ieſus, the firſt grace, out of which

which all other graces doe flow, ver. 16.
The Law was not ſufficient without the Goſpell, ver. 17.
Chriſt reuealed God more plainely than Moſes did euer ſee him, ver. 18.
Names of Lambe, Prieſt, Altar, &c. *reteyned by the New Teſtament and Fathers*, ver. 29.
Why the Holy Ghoſt appeared like a Doue, ver. 31, 32.
The grace in Baptiſme effectuall, though not ſeene in Infants, ver. 33.
Chriſt looketh on vs by his omnipreſence and mercy, ver. 38, 48.
Meane Preachers ought to be heard, ver. 41.
Simon Peter *his names*, ver. 42.
Reuelations not to be expected, ver. 51.

Verſ. 1. *In the beginning was the Word.*

OVr bleſſed Sauiour Chriſt, as hee was the Sonne of his heauenly Father from before all worlds, ſo was he both his will and eſſentiall Wiſdome from euerlaſting; and alſo the declarer of the ſame vnto his whole Creation. Wherefore I preſume to conceiue, that Hee is heere and elſe-where called the Word.

Word. And as this Wiſdome and Word, from before all beginnings was inherent to God, ſo was our bleſſed Sauiour, to whom this terme is applyed.

All things were created by this Word; and man-kind, as an eſpeciall worke: So it was requiſit, that by Him, that is, by the ſame power, all things ſhould be reſtored, which were forfeited and loſt by the diſobedience of our firſt parents. Whereupon, according to the predeſtinate will of the heauenly Father, this bleſſed Wiſdome and Word became incarnate, and performed that iuſtice and righteouſneſſe in the fleſh, which was impoſsible for mortall man to haue done: whereby our Redemption, through his grace and mediation in rectified wills, enſueth. Word or ſpeech, is called the marke or print of the mind in men: Wherefore, our Sauiour being

Verſ. 2. *All things were made by it.*

beeing heere termed the *Word*, proceeding from God, and being the expreſſe Image of the counſell of his Father, we may preſume, I humbly hope, to vnderſtand, That God pleaſeth to make himſelfe knowne to vs, poore wretched men, by his diuine Word. The word *Logos* in the Originall Greeke, doth not only ſignifie the denomination, (*Word*;) but alſo a Diſcourſe, conſiſting of a Propoſition, a Reaſon, and a Definition. Wherefore ſome are of opinion, that the Latin Tranſlators might more aptly haue interpreted *Logos* by the word *Sermo*, than *Verbum*. But with this I preſume not to meddle. Reade the 33. Pſalme, verſ. 6. where it is ſaid, that *The Heauens were created by the Word of God, and the whole hoſts of them by the breath of his mouth*. Reade alſo *Coloſſians*, Chap. 1. ver. 15, 16. ſo on, and that with diligent

gent obseruation. Lastly, *Heb.* 1. 2.

No man nor Creature enioyeth life, but by the force and efficacie of this eternall Word, in whom all life was, and is contained; and were it not for it, all men and creatures should subsist in darkenesse; as is to bee perceiued by the stroke of death, which depriueth the Creatures of the light. Reade *Act.* 17. 28. But there is a light afforded and bestowed by the eternall Word on men, exceeding the light giuen to other creatures; and that is the light of true diuine reason and vnderstanding, which some men lose and are depriued of, by Gods iust iudgement, euen during the time the outward light doth still accompany the body. Whether we meane this, or that, we see that all light in generall, hath its essence and beginning in the eternall word; and

Vers. 4. *In it was life.*

and no Creature enioyeth either, any longer then that heauenly power affordeth it. And if the beeing depriued of the meaner light, be an insupportable griefe during life, what is the other, but an vtter ouerthrow of mans chiefest felicity?

Vers. 5. *The Light shined in darknes, &c.*

Our Sauiour is that precious Light, by which all his Creatures are enlightened. By nature we are blinde, and truely said to liue in darknesse: for our nature is corrupt, and can neuer of it selfe bring vs vnto the true *Light*. Men are not onely created to breathe, but to vnderstand; and true vnderstanding cannot shine as a cleere light in a naturall darke body, without the Author of light doe worke illumination in it. Hee therefore who desireth to haue a true vnderstanding, must be regenerated by it. And whosoeuer hath not this Light, and the

the power of the same reſiding in him, cannot be ſaid to bee therewith illuminated. *Chriſt*, this true Light, doth aſſuredly reſide in pure hearts, and vnappropriated wills. It is reaſon, that where his Diuinity abideth, there all affections ſhould ſubiect themſelues to his holy will and gouernment, reiecting their owne concupiſcences: where it fareth otherwiſe, there certainely the precious Light here ſpoken of, is not yet comprehended.

Saint *Iohn Baptiſt*, though a holy Prophet, was onely a witneſſe and declarer of this approaching glorious Light: for though himſelfe were illuminated aboue his fellowes, yet was he but a Meſſenger or morning Starre before the Sunne, not the light it ſelfe. Truth alwayes preuents Hereſie with this caution, to acknowledge *Chriſt* the onely Truth; where-

Verſ. 7. *Sent from God, whoſe name was* Iohn.

of

of the beſt Preachers are but Meſſengers onely, as *Iohn Baptiſt* was. See 1 *Cor.* 1. 12.

Verſ. 9. *The true Light, inlightning euery man.*

Our Sauiour was from eternity, is, and euer ſhall bee the true eſſential light, and no creature participateth of that precious light, but by his influence. The light of reaſon, and eſpecially conſcience, was breathed into man by this eternally bleſſed Word, after that the body was created of the ſubſtance of earth, and of that, all men are as yet in ſome ſort partakers, euen from their births. But through diſobedience that Light was ſo darkned, as that it loſt its bright ſhining luſtre. How infinitely then are all men bound vnto our good God, who hath ſhined afreſh vpon his Seruants, by remouing the clouds of darkneſſe, and viſiting them by the day-ſpring from on high, *Luke* 1. 78. Reade *Heb.* 1. 2. and 11. 3.

The

The Israelites were a peculiar people dedicated to the seruices of God, yet when GOD became man, they reiected him, for now their carnall promises at Christs manifestation were fulfilled, and all his were to begin a spirituall succession in him, which they refused.

Vers. 11. *He came vnto his owne.*

To receiue our blessed Sauiour, is to beleeue in him with stedfast faith. Whosoeuer are endowed with such a faith, become through grace the Children of God, than which, what greater dignity can befall? It is a spirituall blessing to those whom it hath and doth please the Almighty God of gods to irradiate with the sun-shine beames of his heauenly Spirit.

Vers. 12. *Power to become the Sonnes of God.*

This holy Apostle hath hitherto treated of the deity of our blessed Sauiour, therein flying a higher pitch than the former Euangelists, as discouering that great, deepe, and hid-

Vers. 14. *The Word became flesh.*

den myſtery: wherefore an Eagle is worthily aſsigned to bee his Supporter; the King of Birds, and beeing enabled to pierce with her ſight thorow the beames of the glorious Sun. The other three Euangeliſts haue giuen them as Emblemes, a Lyon, a Man, and a Calfe; all meere earthly Creatures: the reaſon is, for that they ſeeme onely to treat of the birth of Ieſus concerning the fleſh, and of the miracles which he wrought after hee had taken fleſh vpon him; whereas this holy Euangeliſt, as Saint *Auguſtine* writeth, tranſcended the tops of all hills, the ayrie ſpaces, the higheſt altitudes of the ſtarrie Spheares, the Chorus and Legions of Angels. Now hauing performed this admirable high flight, hee deſcendeth to ioyne with his fellow Euangeliſts in the moſt admirable narratiō of the incarnation of the Word

vn-

vncreated, who himselfe, with the residue of the holy Apostles beheld & conuersed with, and that not onely in the forme of the flesh, but also transfigured into glory, Reade *Mat.* 17. 2. *Pet.* 1. 17. and replenished with grace and truth, Reade *Coloss.* 1. 19. and 2. 9.

Our blessed Sauiour came after *Iohn Baptist*, as concerning the flesh; for he was conceiued of the blessed Virgin *Mary*, as apeareth *Lu.* 1. 26, 36 after *Iohns* conception six moneths. But hee was preferred before him in dignity, and that worthily, because hee was the Sonne of the eternall God. *Iohn* likewise had exercised his Office of a Preacher, before our blessed Sauiour, so long as hee exceeded his age. Neither began our Lord Iesus to preach, teach, or cry out against sinne, (for so the word *Kerussein* signifieth) before they had attai-

Vers. 15. *He that commeth after mee, is preferred before me.*

ned to thirty yeeres of age; a good example to bee imitated of Preachers.

Vers. 16. *Of his fulnesse we haue all receiued.*

Not onely the great Prophet *Iohn*, but all the former Prophets of God, as also all that were inspired with true knowledge, receiued the same from the abundant perfection of our Lord Iesus; from whom, as the Mediator, all good gifts did in al ages euerlastingly proceed. And this holy Prophet, speaking now at the very time of regeneration, confirmeth, that the latter grace shall not proue inferiour to the former: whosoeuer hath beene indued with the grace of Faith, shall not fayle to receiue the grace promised by the Gospell, of eternall Saluation. That is truely termed grace, which is freely giuen, without expectation of either reward or merit: so was and is faith euermore the gracious or gratuite gift of GOD; which

which first ingrafted Grace, is the begetter in men of all graces, the seed thereof producing all good conceptions, words, and actions. The end is the assurance and fore-taste of eternall life, which is grace, for grace, the reward of the faithfull, and the full accomplishment of all graces.

Grace for grace.

This confirmeth, that grace and truth proceed from Christ their onely Fountaine: for the Law giuen by *Moses*, was only in instruction: the Letter of the same could not confirme grace, though the accomplishment of it by a spirituall fulfilling of Gods behests, may and is rightly said to bee grace, as containing faith; for faith doth euermore proceed from action. But vntill our blessed Sauiour reuealed by grace the truth of the Law, few or none vnderstood it, neither could they, without an inspired faith.

Ver. 17. *Law by Moses.*

Grace and truth by Christ.

Reade *Coloss.* 2. 17. All former ordinances were but shaddowes, the body beeing in Christ.

Vers. 18. *No man hath seene God.*

None of the Patriarkes, no not *Moses* himselfe, did euer see God, in that manner wherin Christ reuealed him: *Heb.* 1. 1, 2. Face to face, is but an outward sight: but our Lord Iesus, the only begotten Sonne, reuealed him, as proceeding from the bosome of God, that is, the very inward things and wisdome of God himselfe.

Which is in the bosome of the Father.

Vers. 29. *Behold the Lambe of God.*

Christ Iesus was that Lambe of God, of which, the Lambe of the Passeouer, and the blood thereof sprinkled on the doore-posts, was but a representatiue figure. So as when his holinesse came into the world, and that hee vouchsafed to suffer for all mankind, though the representation is fully accomplished, & the Ceremony was also at an end, yet the terme is still kept in

the

the phrase of the New Testament, *Act.* 8. 32. 1 *Pet.* 1. 19. *Reu.* 5. 12. Let vs not bee offended though we find the same liberty in the ancient Fathers, in the termes of Priest, Altar, Sacrifice, hauing no Iewish nor Popish meaning.

Iohn Baptist had not foreknowledge of Christ as of himselfe, but only as he was taught by the Spirit, which reuealed that glorious mystery vnto him: and for his further confirmation, it pleased the eternall God to enable him to behold a Miracle; which was, the holy Ghost descending on the Sauiour of the world, in the forme of a Doue: not to haue it so painted (saith *Philip de Diez*, a Romish Writer) but to expresse his loue and innocency.

Verſ. 31. *I knew him not.*

Therefore he further had by Reuelation a signe giuen him, how hee should know Christ, and distinguish him from all o-

Verſ. 33. *Vpon whom the Spirit commeth downe.*

ther that reſorted to him for Baptiſme. And howſoeuer *Iohn* might know Chriſt formerly, as a man, or as his Kinſman, yet his ſpirituall knowledge of him to bee the Sonne of God, proceeded from a higher power. The ſpirit of God, by its power and efficacie, giueth Baptiſme the effect in euery true beleeuer; and though there bee no viſible miracle wrought, yet ſurely euery one that is baptized, hath a ſpirituall enlightening in his heart.

Verſ. 37. *The two Diſciples heard him ſpeake, and followed Ieſus.*

Iohn Baptiſt's words preuailed with his hearers, to follow Ieſus, whom hee ſo praiſed: This is the end which all the Preachers of Gods word ought to tend vnto, to perſwade men to make neerer approaches vnto Chriſt, whom they preach; and to driue mens affections from themſelues.

Verſ. 38. *Ieſus turned about.*

Our Sauiour vouchſafeth to looke backe vpon thoſe who ſeeke

seeke him, sometimes on those that seeke him not. See *Luke* 22. 61. It is his eyes onely, which enlightened ours.

Andrew was first receiued, and *Peter* his brother was called by him, whom hee willingly obeyed, though his spirituall abilities proued afterwards of more efficacy. Learned and eloquent *Apollos* is content to bee informed by *Aquila*, a Tent-weauer, and *Priscilla* his Wife. The most learned Auditor ought to submit himselfe to the ministery of his poore Pastor.

Vers. 41. Andrew *found* Simon.

Our Sauiour, who, as he was God, knew the hearts and abilities of men, gaue vnto *Simon* the surname of *Cephas*, or *Petrus*. The first is a *Syriac* word, and the latter a Greeke, both hauing one and the same signification, (a Rocke or stone:) By which Rocke wee vnderstand Christ, the chiefe corner-

Vers. 42. *Thou shalt be called* Cephas.

Stone, and consequently, *Peter* a principall Pillar of Christ's Church. *Simon* signifieth one who is obedient: *Iohn*, a Done, by which the holy Ghost was represented, and therefore importeth sanctity: Obedience alwayes goeth before illumination.

Verſ. 48. *Vnder the Fig-tree I ſaw thee.*

Christ knoweth vs, though wee see not him; therfore ought wee that desire to imitate and serue him, so to demeane our selues in all our actions, as if we stood euermore in his presence.

Verſ. 51. *You ſhall ſee heauen open and the Angels, &c.*

This ascending and descending of Angels on Christ, was represented in *Iacobs* Ladder, but not plainely expressed to be seene done in all the New Testament: neither are the visions of the Apostles all recorded: that famous Raptare of Saint *Paul*, 2 *Cor.* 12. not could, nor ought to be expressed; teaching vs, not to expect or depend vpon them in our selues or other men.

N ij

Nathaniel perhaps at the first did not confesse Christ out of a pure faith, but onely in regard of what hee had heard. true faith must bee so surely grounded, as not to bee subiect either to rising or falling, by words or wonders.

Ver. 50, 51. Thou shalt see greater things.

CHAP. II.

MArriage-Feasts commendable, yet not on the Sunday, nor with intemperance, ver. 1, 4.

Ministers, not Lay-men, ought to solemnize Marriages, proued out of the Old and New Testaments, ver. 1, 2.

It is probable that Christ wrought miracles before his manifestation, ver. 3.

Christ obeyed his mother, yet seemeth to reproue her, ver. 4.

Prayer preuaileth if it be fernent, ver. 5.

Great charity hath great reward, ver. 6.

Rules to be obserued in our Feasts, ver. 8.

Obedience must be performed to the Church, yet corruptions must be reformed, ver. 13, 15.

Miracles no more to be expected, ver. 19, 23.

Dispu-

Disputers against the Truth, become persecuters, ver. 19.
Christs humanity the Temple of our Prayers, ver. 21.

Vers. 1. *The third day a Marriage.*

MArriages were in those dayes solemnized with inuitations and friendly meetings: Our blessed Lady was a Guest at her Neighbours house; so was our Sauiour, who gaue honour to lawfull Matrimony by his holy presence, and hee was not inuited single, but his Disciples also, and such as followed him. It is a kindly vsage, that loue and house-keeping should begin with chearefulnes and hospitality: which yet was not on the Sabbath day to hinder holy exercises, but the third day of the Weeke.

I haue heard a Question by many oft demanded, What warrant there is in the Word of God, That it belongeth to the Minister to ioyne Man and Wife

Wife together in Marriage? for (say they) we read no practice of it, no not in the Old Testament; & in this place here, is mention made that Christ was present at the Nuptiall Feast, but no word that eyther hee, or any of his Disciples, or any of the Iewish Priests, did celebrate the Marriage. And from this pretended silence of the Scripture, some haue groũded an opinion, yea, and a practice also, that the solemnization of marriage may be performed by the Parents, or any Officer not Ecclesiasticall, appoynted by the Magistrate. I will freely set downe, what I haue collected in graduall Conclusions, referring the determination to better iudgements.

When Marriage in the state of innocency was ordayned, God himselfe brought the Woman to the Man. From whence gather; first, that no persons

can

can marry themſelues, & therefore Contracts betweene parties are not ſufficient: for thus in very deed do Beaſts, but man muſt be married. Now, becauſe there was not a third perſon in the World, therefore God himſelfe ioyned them together. Secondly, it is not ſufficient to haue witneſſes, but there muſt be one who muſt marry them, which is meant by the words, God brought the woman to the man: and before, it is there ſaid, A helpe meet for him, (*that is*, a Wife;) which is expreſſed in the Latine word, *Coniux*: thirdly, he that marrieth the parties, muſt be *Vice Dei*, which is the Miniſter; more then any other Officer: fourthly, hee muſt be ſuch an one, whereof *Adam* and *Eue* then ſtood need of. Now the Magiſtrates Office was not then needfull, before ſinne entred, no not of the man ouer his wife;

wife, as appeareth by the womans punishment, *Genes.* 3. 16. *Hee shall rule ouer thee.* Last of all, according to the rule, *Primum in quolibet genere est mensa, & regula cæterorum*; What was done in *Adam* and *Eue's* marriage, must be obserued in all others: as the infusion of *Adam's* soule is the maine Argument to procure it to be so in mankinde.

Next, vnder the Law of Nature, although the ministery of holy things were not so distinctly expressed, yet the first-borne supplyed them all, the Priesthood being one of his three priuiledges. Although therefore we doe not distinctly reade who did offer sacrifice, circumcise, kill the Passeouer, take Tithes, and so of Marriage, Buriall, and the like; yet wee find euer, that the eldest or master of the family did them. To make this plaine, see *Genes.* 14. 18,

18, 19. For *Melchezedek* was the Priest of the most high God, (and then it immediately followes) Therefore he blessed *Abraham*. As if he should say, it was relatiuely proper onely to the Priests to blesse. The Apostle vseth this reason, to proue the dignity both of *Melchizedek* and *Christs Priesthood*, *Heb.* 7. 7. Now marriage, as appeareth in the first institution, was not to be solemnized without blessing, *Genes.* 1. 18. And therefore it belonged, and was performed onely by the Priests.

In the time of the Law, the same order, and that more punctually was obserued. Indeed, for their *Minora Sacra* (as we terme them, Sacramentals) they did not alwayes goe vp to Ierusalem: But their houses in their seuerall inheritances, were dedicated to bee so many Chappels of Ease. This is proued,

Deut.

Deut. 20. 5. They had no Church-yards; their Fields, Gardens, and Houſes were ſacrifized to it, the whole Land of Promiſe being ſacramentall.

But their Burials, Thankesgiuings, Domeſticall prayers, Catechizing, and ſo (no doubt) their Marriages, were celebrated and done by the Prieſts and Leuites, as is proued, *Deut.* 12. 12, 18, 19. and 14. 27. for they had no Synagogues, vntill their returne from captiuitie. But to cleare this poynt, ſee *Deut.* 17. 18. The Prieſt is to iudge, among other things, of the controuerſies betwixt bloud and bloud, that is, of degrees of marriage: for ſo it is expreſſed by the Septuagint and the Latine, according to the originall, *Leuit.* 18. 6. *Nemo proximam ſanguinis ſui accedat*: Let no man approch the neereſt of his bloud. And the Prophet reckoning the ſinnes of the Land, after

after hee had named whoring, addeth, *Blond toucheth blond*, that is Incest: So that hee being to be arbitrator betweene bloud and bloud, is to bee a Iudge of Consanguinity, Affinitie, and Marriage. So wee reade, that the Leuites and Priests kept the Genealogies of those who were true Israelites, as it were the Registers of Marriage, and diuorced the strange wiues from them of the Captiuitie, *Nehem.* 13.3,30.

In the New Testament, our Sauiour doth wholly referre vs, *Matth.* 19. to the first Marriage of *Adam* and *Eue*, making the rule, *Ab initio non fuit sic*. Saint *Marke*, Chapter 10. adds, *Ab initio creationis*, perpetuall against diuorces, which had beene tolerated by *Moses*. So Saint *Paul* referres vs to the same fountaine, 1 *Cor.* 6. and Epistles 5. 30, 31. See the places. The Fathers of the Church

by

by Analogy doe vrge the same against *Polygamy*, though (*de facto*) practised by the Patriarches: whereby wee see, that in all things concerning Marriage, wee are to looke backe to the first institution. And if (as before is shewed) GOD himselfe did solemnize the first marriage, wee are for euer so to regulate the same; for no Magistrate, nor Lay person, can therein supply the roome of God.

Secondly, there is no exterior act of the Church, wherein our Sauiour, the three former Euangelists, and the Apostles Saint *Paul* and Saint *Peter* doe vse more resolutions, decisions and conclusions, then about the matter of marriage. See *Matthew* 19. 3, 4, 5, 6, 7, 8, 9, 10, 11. 1 *Cor* 6 16. *Matth.* 22. 24, 25, &c. 1 *Corin.* 7. 25, 26, &c. *Rom.* 7. 2. *Matth.* 5. 31. *Mar.* 10. 2, 3, &c. *Luk.* 16. 18. 1 *Cor.* 7. 2,

7.2,3,4,&c. 1 Pet.3.7. Titus 2. 4,5,&c. 1 Cor.14.34,35. Eph. 5. Coloss.3. 1 Cor.12.3. 1 Tim. 5.3. and many other places expreſsing duties and rules of cohabitation, inſeperation, diuorce, caſes of conſent, diuers Religions, Children borne in marriage, women in widdowhood,&c. Nay, the very Doctrine of the Sacraments, Baptiſme and the Supper is not ſo often inſiſted vpon. Whereupon I gather, that it were a great inconuenieney to thinke, that the Inſtitutions, Lawes, and Rules of marriage ſhould bee in one place, and the execution of them in another; the grouds of marriage in the Church, and the celebration in the Common wealth. The things of this world were meerely left by Chriſt to the Lawes and Cuſtomes of *Caſar*, Princes and Nations. And profeſsing that his Kingdome was not of this

this world; our Lords meaning was by his Kingdome (as the Iesuits themselues expound that terme, writing on *Matth.* 13.) to expresse the order which Christ established in his Church for the well-gouerning of the faithfull. To shew therefore that marriage was not only an ordinance of God, but that all abuses concerning the same, which did or might arise since the Creation, are to be resolued by Christ & his Church, this diligence hath beene vsed by the holy Spirit: otherwise, if wedlocke were (as they say) a meere ciuill contract, the doubts about it might haue bin taken away by humane Lawes which now Christ and his Apostles haue setled, and not left subiect to variation, as all ciuill businesses are according to the variation of times and necessitie. Neyther doth this consideration as yet cease; for all Christi-

Christians that I know, in any question about marriage, as about diuorces, pre-contracts, nullities, legitimation, and the like, haue euer recourse vnto the Word of GOD; neyther dare they abide any other tryall; As the Doctrine of the Sacraments is to be sought at the mouthes of those that doe administer them; And although I doe not affirme, that marriage is a Sacrament properly so called, though perhaps that of *Adam* and *Salomon* was; yet without question Marriage, especially of Christians, are to be imitated and celebrated by the first borne, which now is Christ, and Christs Legatees, who are the Ministers of the Word.

Thirdly, I finde some passages euen in the New Testamet, that cuince the Christian Ministers Office in this matter. Christ himselfe saith, *Quos De-*

us copulauit; homo non ſeparet: where we ſee an Antitheſis betweene *Deus* and *Homo*. Some queſtion there was then, whether man might ſeuer them; but none, that God onely did ioyne them together. Now if God onely ioyne them, then ſome in Gods ſtead muſt doe it. 2 *Chronic.* 19. 11. *Amariah* the Prieſt had the charge of all things pertayning to the Lord. So the Apoſtle, 2 *Corin.* 11. 2. expreſſeth by marriage, the contracting of the Church vnto Chriſt: *Deſponſaui vos vni viro*: as if it belonged to the ſame to doe the one, that was to doe the other, to celebrate marriage, and to preach the Goſpell. I omit the teſtimonies of the Fathers, and the practice of the Church, becauſe ſuch authorities with theſe cõtrouertors finde no weight. Onely this I adde, that hereby no aduantage is giuen to the

Pope,

Pope, or his abuſes: but hereby many great inconueniences are auoyded, both for the honour of Matrimony, the conſeruation of the nuptiall vow, and the inſtruction of Man and Wife, beſides the aſſurance of Legitimation and inheritances, and correſpondence held with all the Chriſtian world, as we doe in the receiuing of the ſame Scriptures and Baptiſme. I doe further wiſh, that private contracts might not be cheriſhed, the fountaine of ſo many adulteries, nullities, ſuites, confuſions and illegitimations, and that in great Families: And that, according to decrees made by *Henry* the firſt, our learned King, and Saint *Anſelm*, Arch-biſhop of *Canterbury* in his time, Publike matriage in the Church might onely bee of force.

Verſ. 3. *They haue no wine.*

The Company exceeding, as it ſeemeth, the prouiſion, and

it

it beeing perceiued by the blessed Virgin, shee giueth notice of it to her Sonne, as knowing, no doubt, that it was in his power to giue a remedy of this want: for it is probable, that shee had seene him worke miracles in his priuate conuersation with her, though not publiquely to shew his glory. See Verse 5. and 11. and Chapter 4. 54.

Our blessed Sauiours answer may seeme harsh to a bad Construer; farre be it from mee to conceiue such a thought, hauing read how obedient Christ was to his supposed father and naturall mother: but here he giueth her and vs to vnderstand, that his power to worke miracles was in no sort deriued from her, but from that higher power of God his Father. Yet surely I cannot but enter so far into meditation, as to thinke that this, amongst other, argu-

Vers. 4. *Woman, what haue I to doe with thee.*

eth how that there is ſmall ground-worke to bee drawne from this Scripture, or any words of Ieſus, for the exaltation of our bleſſed Lady to thoſe high attributes which the *Romaniſts* conferre vpon her, though, for my ſelfe, I had rather adde, then derogate from any honour that truth affordeth ſo gracious and bleſſed a Woman.

Verſ. 5. *Whatſoeuer he ſaith, doe it.*

Our bleſſed Lady was not diſcouraged with the former words, but knowing the ſupernaturall power of her Sonne, was confident in the miraculous working which followed, giuing thereby an example of a feruent faith in Prayer. See *Luke* 11. A friend will deny for a while his friend, as Chriſt ſeemeth here to doe his holy mother; but prayer is effectuall, if it be feruent, *Iames* 5. 16.

Verſe 6. *Six Water-pots.*

Theſe water-pots were in vſe amongſt the Iewes, whoſe cuſtome

cuſtome was to waſh often, wherewith to purifie & cleanſe themſelues, the Countrey being hot, and water ſcant: wherfore they made a greater prouiſion of the ſame againſt a great aſſembly. All this argueth, that theſe water-pots were of a great proportion. It followeth, that to worke the more plentifull miracle, they were all commanded to be filled, as wee ſay, brim full. Heroicall charitie often receyueth miraculous reward.

Verſe 8. *The Maſter of the Feaſt.*

The Maſter of the Feaſt, vnto whom the Wine was firſt preſented, is termed both in Greeke and Latine, *Architriclinus*: Whereby is to bee vnderſtood the chiefe accumbent; they of the Eaſt, vntill this day, lying on beds or couches, when they eate, and that commonly three to a Couch: and this man being the chiefe Gueſt, had the vpper-hand on the firſt Couch,

euen as wee might say, sate at the vpper end of the boord. It may bee vnderstood as before, that hee who had the first place, was appoynted Steward of the feast, or chiefe Ouerseer, or else that hee had the placing of those beds or couches whereon the Guests sate. Order and euen dependancy of gouernement is to bee obserued in all outward actions, as feasts and meetings. The Scripture giueth foure rules in bankets, thankes-giuing to God, temperance in the vse of the Creatures, charity to the poore, and humility, in giuing (not taking) of honour, one to go before another.

Vers. 9. *When men haue well drunke.*

The Gouernour of the feast, or chiefe Guest, whether you will, tooke the first taste, euen by the commandement or appoyntment of our Sauiour, and beeing ignorant as yet of the miracle, called the Bride-groome,

groome, telling him; that hee had peruerted the ordinary custome, in reseruing the best Wine to the end of the feast, which was vsually drawne at the first, as the best to be tasted. Whence I gather, that this supernaturall miracle of our Sauiour, did worke a more then naturall effect: for as all good things had their beginning of growth from his blessing; amongst which the Vine and Fruit thereof hee mentioned, was one: so this Wine made by he same primitiue power, had notwithstanding a further vertue added, as excelling al of that kinde miraculously. Further note, that this principall man was not ouercome with drink, as may be gathered both from the perfectnesse of his taste, as also his words: and this I instance the rather, for that the Greeke word *Methestese* doth signifie, When they were

drunke, and is ſo interpreted of ſome, though of others in a more moderate phraſe, When they had drunke well, ſufficiently, or largely: He that drinketh more then his thirſt requireth, may well be ſaid to drinke more then enough, yet be farre from playing the beaſt. Feaſts commonly cauſe men to exceed the bounds of thirſt, *Pſal.* 104. It is lawfull to make the heart glad: yet a moderation muſt be had, as no doubt was at this time.

Verſ. 13. *Iewes Paſſouer was at hand.*

Our Sauiour yeelded obedience to the ordinances of the Church of God, as appeareth by his reſorting to Ieruſalem at the time of the Paſſeouer: but when hee entred the Temple, and found that the ordinances of men had peruerted the ſanctitie ordayned by God in his Church; then was he mooued with zeale, and diſpleaſed in his heart, ſo farre forth, as that hee ſcour-

ſcourged the Offendours out of the Temple. Surely, if before his ſecond glorious comming, his Temple bee not cleanſed from Idols, and all idolatrous ſuperſtitions alſo from Maſſe-mongers, and Maſſe-ſellers, hee will cleanſe his floore to their confuſion.

Verſe 15. *Then hee made a ſcourge.*

Thoſe of the Iewes who were Lookers-on, when Ieſus did driue the Buyers and Sellers out of the Temple, demand not onely by what authority he doth the ſame, but alſo deſire to ſee ſome miracle ſhewed, in confirmation of the action. Whereupon he returneth them a myſticall anſwer, paſt their vnderſtanding; Hee, who apprehendeth onely the elements of this world, may indeed bee curious to ſee wonders, but ſhall not vnderſtand the truth when it is layde open before him.

Verſ. 18. *What ſigne ſhewest thou?*

Verſ. 19. *Deſtroy this Temple.*

Yet their enuy and malice

to the Authour of Saluation, cauſed them to carry this in minde, wherewith to frame an accuſation, when time ſhould ſerue, againſt the Son of God, as is to be read *Matthew* 26. verſe 61. and 27. verſe 40. Alſo *Marke* 14. verſe 58. and 15. verſe 29. It is euer ſeene, that euill men hate the truth, and perſecute it, when they cannot reſiſt it, *Act.* 6. 10, 11.

Verſ. 21. *Temple of his body.*

Chriſts body, *that is*, his incarnation, is the Temple of mediation, wherein we are to preſent our prayers vnto God.

Verſ. 23. *Many beleeued, ſeeing his miracles.*

Although ſignes were requiſite at his firſt comming, as formerly, when *Moſes* and *Aaron* firſt receiued their Commiſsion from God: yet that firſt time of confirmation of miracles being paſſed, and the true relation thereof come to our vnderſtanding, many Ages ſince, wee are now enabled ſufficiently to comprehend,

hend, and lay hold on our blessed Sauiour with the hand of faith, without miracles. Let not our eye be euill, because Gods eye is good. In the whole Story of the Gospel, those who required miracles, are euer charged with vnbeliefe: See 1 *Cor.* 14. 22. as if hee who required a miracle, confessed himselfe to be an Infidell. *Iohn Baptist* did no miracle, yet his Doctrine, euen of a new Sacrament, was not despised. Saint *Paul* writing in the time when the Church had full power of miracles, yet saith, that the time should come when they should cease, 1 *Corinth.* 13. 8. See the place. And *Chrysostome* witnesseth, that they were ceased in his time.

CHAP. III.

CHriſt Ieſus was expected by the faithfull at the time of his comming, verſ. 1. 2.

Naturall men ſee not Chriſts Kingdome, ver. 3, 4.

What regeneration is, ver. 5, 6.

To beare with faith, is a gift of God, as well as to preach, ver. 11.

Chriſt firſt aſcended into the moſt holy, verſ. 12. 13.

It is faith that lifteth up the eye of the ſoule to behold Chriſt in his holy things, v. 14, 15.

Notorious ſinners hate Sermons, ver. 20, 21

When the Miniſter baptizeth, Chriſt himſelfe doth baptize, ver. 22.

Succeſſion of the Miniſtery a bleſſed benefit, verſ. 23.

Vaine-glory in Miniſters, cauſe of hereſie, ver. 26.

Chriſt, the Churches and the Soules Bridegrome. The Feaſt of Iohn Baptiſt, *and Chriſts* Natiuity, ver. 29.

Promiſes and Faith, God and mans Indenture, verſ. 33.

True faith ioyned alwayes with obedience, verſ. 36.

This

THis Phariſe did approch our bleſſed Sauiour with deſire to bee inſtructed: for ſome tooke occaſion to beleeue, vpon the ſight of his miracles, which they durſt not openly auouch, for feare of their fellowes. This beliefe was alſo grounded not vpon the miracles onely, but the fulfilling of the time foretold by the Prophets, that now Chriſt ſhould come: which made the very Phariſes not to perſecute *Iohn Baptiſt*, but to thinke he was eyther Chriſt, or *Elias*, as they vnderſtood him. So at the ſame time, *Simeon*, *Anna*, and the very Samaritanes looked for the conſolation of Iſrael, and for the Meſſias. See *Luke* 2. 22. and *Iohn* 4. 25. Conſider *Philips* words, *Iohn* 1. 4, 5. and *Iohn* 6. 14. alſo *Luke* 19. 11, 42.

Verſ. 1, 2. *Wee know thou art a Teacher ſent from God.*

None belong to Gods Kingdome,

Verſ. 3. *Except a man be borne againe.*

dome, but the regenerate, therfore meere morall ſenſes (wherof humane learning is full) and to which a Phariſe might attaine, cannot be the iudge of ſpirituall things. *Ariſtotle* could not apprehend it, nor *Cicero* expreſſe it. The bliſſe to bee expected, is the beholding of the *Kingdome* of God eſtabliſhed, which is the dayly prayer of the truly belecuing and zealous Chriſtians, in which Kingdome perfection will reigne, when his will ſhall be performed in Earth, as it is now in Heauen.

Verſ. 4. *Can hee enter into his Mothers wombe?*

This anſwer diſpleaſed *Nicodemus* his ignorance, who, though hee were a Phariſe, (*that is*, one who tooke vpon him to be an Interpreter of the holy Scriptures, and to vnderſtand the hidden ſence of them: for the word *Pharaſim* imported no leſſe) yet was hee now put to Schoole, ſhewing as yet hee was rather a *Pythagorian* then

then a Christian. And indeed, a man entreth truely into his Mothers wombe, when by Christ hee is restored to the innocency of his nature, from which hee fell in *Adam*.

I presume not to set downe any definitiue sence of these words, containing a Mystery of infinite importance. Hee who is borne of the flesh, as *Adam* the first man was, in his creation participateth of the Elemét he was borne of. Hee who is borne againe, and putteth on, as it were, Iesus Christ, the new man, participateth of other Elements, by which his sinnes of naturall corruption are cleansed. If grace accompany the outward Element of Water, a new possession is then taken of soule and body, purified by the Spirit of Grace and regeneration: which Spirit, if it suffer no resistance, will worke in a man a pure will, the wil of the liuing God,

Vers. 5. *Of water & the Spirit.*

God, and ſubdue the naturall and corruptible will of man, and prepare him to perfect felicity, and vnion with God.

Verſ. 6. *That which is borne of the fleſh.*

This confirmeth the former, The fleſh ſtriueth againſt the Spirit, which argueth, that here is a continuall contradiction, if the fleſh preuaile, then is the Spirit quenched. If we bee led by the Spirit of God, then are wee his children: for as the fleſh propagateth nothing but matters ſubiect to corruption, like it ſelfe; ſo the Spirit operateth true obedience, which leadeth to euerlaſting bliſſe, and worketh ſaluation. No man can enter into the Kingdome of God, without he be ſpiritually conducted to it. It is the Spirit which cõtradicteth the works of the fleſh, and warneth man inwardly to eſchew euill, after it hath afforded him a true light to diſcerne it. This working is inwardly, not outwardly

ly perceiued, no more then the wind mouing the ayre, which all men are ignorant of, whence it commeth. The greater the ſecret and myſtery is, the more it ought to bee admired, cheriſhed, and eſteemed. The Holy Ghoſt being an inuiſible Spirit, thoſe who are borne of that holy Spirit, may be truely ſaid to bee inuiſibly borne.

There are diuers opinions concerning the plurall number, (*We*;) the moſt probable of which, in my poore opinion, is, that all ſpirituall men, as the Prophets before Chriſt, and Apoſtles attending on him at that time, were mentioned together with their bleſſed Maſter; and the difference is here ſhewed betwixt thoſe which participate of the ſpirit, and ſuch as are meere fleſhly; So as the words may receiue this conſtruction; My ſelfe, and thoſe with mee, who haue receiued

Verſ. 11. *We ſpeake that we know.*

IRREGU
PAGINA

GULAR
IATION

God, and ſubdue the naturall and corruptible will of man, and prepare him to perfect felicity, and vnion with God.

Verſ. 6. *That which is borne of the fleſh.*

This confirmeth the former, The fleſh ſtriueth againſt the Spirit, which argueth, that here is a continuall contradiction, if the fleſh preuaile, then is the Spirit quenched. If we bee led by the Spirit of God, then are wee his children: for as the fleſh propagateth nothing but matters ſubiect to corruption, like it ſelfe; ſo the Spirit operateth true obedience, which leadeth to euerlaſting bliſſe, and worketh ſaluation. No man can enter into the Kingdome of God, without he be ſpiritually conducted to it. It is the Spirit which cõtradicteth the works of the fleſh, and warneth man inwardly to eſchew euill, after it hath afforded him a true light to diſcerne it. This working is inwardly, not outwardly

ly perceiued, no more then the wind mouing the ayre, which all men are ignorant of, whence it commeth. The greater the ſecret and myſtery is, the more it ought to bee admired, cheriſhed, and eſteemed. The Holy Ghoſt being an inuiſible Spirit, thoſe who are borne of that holy Spirit, may be truely ſaid to bee inuiſibly borne.

There are diuers opinions concerning the plurall number, (*We*;) the moſt probable of which, in my poore opinion, is, that all ſpirituall men, as the Prophets before Chriſt, and Apoſtles attending on him at that time, were mentioned together with their bleſſed Maſter; and the difference is here ſhewed betwixt thoſe which participate of the ſpirit, and ſuch as are meere fleſhly; So as the words may receiue this conſtruction; My ſelfe, and thoſe with mee, who haue receiued

Verſ. 11. *We ſpeake that we know.*

ceiued a new ſpirituall birth, vnderſtand what we vtter, and we witneſſe that to the world, which the Father hath pleaſed ſecretly to reueale vnto vs. But you who are carnall and proud, receiue not our teſtimony. Where obſerue, there are gifts of hearing and beleeuing, as well as preaching and deliuering the Word.

Verſ 12, 13. *No man aſcendeth vp to heauen.*

Thoſe matters which hitherto are treated of concerning man, are not comparable with the myſteries of the heauenly Kingdome, which man is not able to comprehend. And the reaſon followeth: As yet none hath aſcended into heauen, but the Sonne of man, the firſt-begotten of the eternal God; who alſo, euen when he was bodily vpon earth, was neuer abſent from heauen concerning his Diuinity. Hence I alſo gather, that neither *Moſes*, whoſe body was neuer found; nor *Enoch* and

and *Elias*, whose bodies were raised from the earth, haue hitherto ascended vnto the very Heauen heere specified, the habitation of the eternall God: Confirming that place, where we are taught, that we shal not preuent one the other. But I submit my selfe to my Mother, the Church of *England*.

Reade *Numbers* 21.9. where this Serpent is mentioned, to which all who looked vp, receiued cure of the biting of liuing Serpents. The Serpent is said to haue beene the first prouoker of man-kind to sinne. Which Serpent was full of venome, wherewith to bewitch men. The Serpent that bringeth the cure, is void of poyson. The Brazen Serpent was raised vpon a seat or height: so was our blessed Sauiour, as may bee vnderstood seuerall wayes, as either at the time of his passion, or at his ascension, or as he was

Vers. 14. *As Moses lift vp the Serpent.*

was eleuated and exalted by the Preachers of his holy word. Though many decline from the opinion of his exaltation on the Croſſe, yet conſidering that diuers Fathers of the Church doe make that conſtruction, as alſo that in my poore opinion, it is moſt conſonant with the ſimilitude, I dare not diſproue it : and ſo it is againe expounded plainely by Chriſt, *Iohn* 12. 33. Thoſe that beleeue aright, are ſaid to beleeue in Chriſt crucified: for had not the innocent ſuffered death for the nocent, we could not haue obtained ſaluation. The difference betwixt thoſe who receiued cure by a dead figure and a liuely one, is, that thoſe who beheld the Serpent, were onely cured in their bodies, whereas thoſe who beheld our bleſſed Sauiour, & embraced him with a true faith, were and are cured in their immortall ſoules, and there-

thereby made partakers of eternall life. Sacraments haue then only their promiſed grace, when the eye of the receiuers faith is ſet vpon the thing they ſignifie.

This confirmeth the doctrine of Saint *Paul*, that we are ſaued by faith: *He who beleeueth, ſhall neuer periſh, &c.* The ſame is confirmed, 1 *Iohn* 4. 9. where it is ſaid, that we liue through him. Faith is a ſpirituall quality, and is giuen, or infuſed into men ſpiritually. They then who beleeue to ſaluation, haue a ſpirituall calling, which calling the *Eternall God* beſtowed freely, out of the abundance of his loue to man-kind, when as he ſent downe his onely begotten ſonne. The faith and loue of *Abraham* are admired to this day, by them who conſider his ready obedience to haue ſacrificed his onely Sonne: How great then ought our loue and obe-

Verſ. 15. *Whoſo beleeueth ſhal not periſh.*

obedience to bee, which wee beare vnto God, who not only made offer of his only begotten Sonne, but gaue him for our ſakes into the hands of his enemies, to dye for them?

Verſ. 20. *He that doth euill, hateth the light.*

Grieuous offenders, euen in this world, hide themſelues from the light, as being in feare to ſhew their faces, leſt they ſhould be attached, and their wicked actions brought to light: ſo fareth it with vnbeleeuing obſtinate ſinners; the Church of God is odious to them, ſo is the light of his Word, and that, becauſe it layeth open their ſhame and ignorance, which they had rather ſhould be concealed in darknes.

A worldly man is neuer ſo weary, as in hearing GODS Word; How will ſuch fly from the bright-ſhining glory of our bleſſed Sauiour, when as he ſhal come in Maieſtie to iudge the quicke and the dead?

Heere

Heere wee are ſhewed the way guiding and leading to the habitation of the moſt precious Light. Truth is the path, God is Truth; Truth then leadeth to God. Not only all lyes and vntruths are oppoſite to this, but all leaſings, or ſeeming vntruths, all deceits by cunning and craft, all Æquiuocations, and mentall reſeruations. The perfect Light admitteth no darkening Clouds, it beeing of force to diſperſe them before they approach. The conſcience of man is the light of his ſoule; which conſcience cannot enioy the chiefe quality of light, that is, Purity, if it be ſpotted with the leaſt tincture tending to vntruth or deceit. Workes proceeding frō immaculated conſciences, bluſh not when they are brought to light. The reaſon is here ſet downe; For that they are acted according to God, or in God. He who committeth ſinne,

Verſ. 21. *He that doth truth, commeth to the light.*

finne, is accuſed of God, in and by his guilty conſcience. If, vpon that warning-peece, he, being touched with a feeling of his own ſinne, doe likewiſe accuſe and condemne himſelfe, then doth he therein ioyne himſelfe to God, and ſhewing that hee abhorreth in himſelfe his owne workes, and approueth the bleſſed worke of GOD wrought in him.

Verſ. 22. *The Diſciples baptized.*

The Diſciples of our bleſſed Sauiour adminiſtred Baptiſme, both in his preſence & abſence, ſo did not hee himſelfe, as is ſhewed in the next Chapter, verſ. 2. The inferiour offices of the Church belong to the lower degrees of miniſtration in it; yet may be performed by the higher. See *Act.* 6. 2. and 1 *Cor.* 1. 17. *Ioh.* 4. 2.

Verſ. 23. Iohn *alſo baptized.*

Hence I note, that *Iohn* the Baptiſt did not yet giue ouer baptizing, though the Diſciples of our Sauiour adminiſtred the ſame

same Sacrament. Iesus began but now to manifest himselfe; but no sooner was hee manifested, but *Johns* office had its period; his imprisoning shut it vp, and his death ended it; then his Disciples came to Iesus, *Math.* 11.12. Blessed be God, who hath appointed not onely one ministration to succeed another: as the Law of *Moses* succeeded the Law of Nature, the Prophets succeeded *Moses*, *Iohn Baptist* the Prophets, and Christ perfected them all, but he hath also, ascending, giuen gifts and ministeries vnto men, to continue vntill all things be restored. And blessed (I say) againe bee GOD, who in this long time of superstition, yet neuer suffered his Church to be depriued of *Iohn* and Christ, I meane, true baptisme, and the Word of God, by which all other truths were discouered and regained.

Verſ. 26. *All men came vnto him.*

I cãnot but hence conceiue an emulation euen in the Diſciples of *Iohn*, tending to a kinde of vaine-glory: for had they not conceiued that it derogated from their Maſters honour, to haue another performe the like office with him, as alſo to bee more flocked vnto then hee, they would neuer haue haſtened to make this relation. Likewiſe I obſerue, that they were ignorant of our Sauiour his ſuper-anoynted calling, *Pſal.* 45, 7. Surely, following of Maſters, and drawing Diſciples after them, was the firſt aduantage of Popery and all other Hereſies, 1 *Cor.* 1. 12. *Act.* 20. 30.

Verſ. 29. *The friend of the Bridegroome.*

Saint *Iohn Baptiſt* taught, that hee was not the Bridegroome of Gods Church, but onely his Seruant and Miniſter, and that his comfort was not in beholding, but hearing, that is, obeying the Bridegroome. Chriſt Ieſus is not onely the Bride-

groome of his Church, but also of euery particular soule, which is truely said to be wedded to him, if ioyned with him by the wedding Ring of faith. The Church keepeth a memoriall hereof in both their Festiuities: for the Feast of Christs Natiuity is celebrated, when the dayes are at the shortest, and yet in lengthening, shewing the estate of mankind then at the worst, by his incarnation to be restored. But the Feast of *Iohn Baptists* birth is, when the dayes are at the longest, but shortening: for the Law and the Prophets continued vntill *Iohn*, and hee was their greatest: but now they were come to their consummation.

God is true, whether man beleeue or no: but yet when wee doe not beleeue in him, as Saint *Iohn* saith, we make him a lyer. Therefore saluation and faith are as a Lease & Counter-

Verſ. 33. *Hath ſealed that God is true.*

pane, which God ſealeth by his promiſes, and man by beleeuing.

Verſ. 36. *He that beleeueth not, he that obeyeth not.*

Hence I note, that faith includeth obedience; for faith, without the expreſsion of the ſame by acts of obedience, is no faith, as being dead in it ſelfe. Hee then, who diſobeyeth, is truely ſaid to haue no faith, without which hee cannot attaine ſaluation: for where diſobedience raigneth, there Gods anger is kindled. *Adam*, the firſt man, was puniſhed for his diſobedience, in eating the forbidden Fruit. Our bleſſed Saiuiour, who came to redreſſe this diſobedience, and to redeeme vs from the wrath of God, was moſt obedient to his Father, to doe and ſuffer all things for our ſaluation. If then wee will be redeemed by him, and put on the new man, then muſt we be cloathed with obedience, & alſo walke in the

ſame

same; according to his blessed example. Whosoeuer doth otherwise, is still vnder the Curse.

CHAP. IIII.

THe grace of Christ maketh Baptisme effectuall, ver. 1, 2.
Christs pouerty and patience in meate, drinke, &c. ver. 6.
Christ and the Apostles preach first to the Iewes and after to the Gentiles, ver. 9.
The reward of Almes, ver. 10.
Gods Spirit is water of life, ver. 10.
Deuotion helpeth and encreaseth knowledge, ver. 11.
Reliques often leade vnto errour, ver. 12.
Wee know wee haue receiued Gods graces, when they doe increase in vs, ver. 14.
Loue and simplicity a preparation to Grace, ver. 15.
Begin to repent of one sinne, and thou shalt of all, ver. 16, 17, 18, 19.
Gods Truth is not now tyed to Samaria, Ierusalem, Rome, ver. 20, 21.
The Scripture alwayes sure, so are not traditions, ver. 22.
Ceremoniall Law vtterly ceased, ver. 23.

Popery not a ſpirituall worſhip, ver. 24.
Imperfect knowledge, by God excepted with ſincerity, ver. 25, 27, 38.
He that hath learned the truth, will teach others, ver. 28.
Womens comfort, ver. 30.
Zeale to the truth ſupplieth many wants, ver. 33, 34.
Miniſters ought to be diligent in their callings, and further one another, ver. 35, 36.
The Church leadeth vs to Chriſt, but is not therefore greater than his Truth, ver. 39, 42.
Our owne Countrey Preachers the beſt, yet deſpiſed, ver. 44.
Errours and Curioſity, often occaſion of our converſion, ver. 45, 48.

Verſ. 1, 2. *Though himſelfe baptized not.*

OVr Sauiour is ſaid againe heere to baptize, yet he did not baptize, but his Diſciples, that as himſelfe was He, by whom all were cleanſed; he may bee alſo ſaid to baptize, when hee did it by his Miniſters: his power effected what his Diſciples acted: and their act, accompanied with his power, in the adminiſtration

ſtration of his holy things, was and is effectuall.

At the ſixth houre, which was their noone, the heate of the day in a hot Countrey, and toyled with a iourney on foot, yet is hee content among ſtrangers, to be left alone, vnattended of his Diſciples, and himſelfe to prouide to ſatisfie his thirſt, by ſeeking water, whiles they were looking for meat. Such was his dyet, lodging, apparell. The ſeruant of GOD, ſaid *Syrach*, ought not to looke for great things.

Verſe 6. *At the ſixth houre his Diſciples were gone.*

The *Samaritane* woman did (no doubt) perceiue Ieſus to be of *Iewry* by his outward attire; wherefore, knowing that the Iewes did not accompany the *Samaritanes*, as holding them to bee Hereticks, ſhe wondred that he would vſe any ſpeech to her. Beſides, it was his owne commandement to his Diſciples, *Matth.* 10. 6. that they

Verſe 9. *How is it, thou being a Iew?*

should not resort to the Cities of *Samaria*. To my poore vnderstanding, our Sauiour did not at the first make known to his Disciples his intention of calling the Gentiles: but when the Iews had reiected him and his doctrine, then he shewed his purpose of turning to the Gentiles, and inspiring them with true knowledge, whereof this was an entrance. The like method did the Apostles vse, *Act.* 13, 14, 28.

Verſ. 10. *Giue me drinke.*

Christ asketh water, and giueth in reward Saluation. Many, entertaining strangers, haue receiued Angels, and great blessings with them. See how almes are rewarded, though they bee small! The Woman, for cold water, receiued a Prophets reward, and became a Prophet in a sort to her Citie and neighbours By the water of life, I vnderstand the seed or fountaine of goodnesse. Though

Water of Life.

Wells

Well be fed by Springs yet are they not so fresh and cleere as the head of the Spring, whence they draw their originall. By Water of life (as a great Father writeth) is vnderstood the grace of the holy Ghost, viuification from sinne, refrigeration with comfort, and motiue vnto powerfull sanctification.

Theodor.

Though the Woman was weake of capacity, yet was there bred in her a kind of reuerence to our blessed Sauiour, as may bee gathered from her attetation of stile, calling him her Lord. Deuotion in hearing and desiring the Word, supplieth wit, Learning, and vnderstanding in simple Christians.

Verſ. 11. *whence hast thou Water of Life?*

The *Samaritanes* did hold themselues descended from *Iacob*, though the Iewes would not giue allowance to it. Shee wondred therefore to heare of any more precious water, than that, whereof (as they had re-

Verſ. 12. *Art thou greater than our Father Iacob?*

ceiued by tradition) *Iacob*, with his children, family, and cattell, had drunke? for, as is set downe in the first verse, this was the fountaine in *Sichem*, which Land was purchased by *Iacob*, as is read, *Gen.* 33. 19. and *Iosh.* 24. 32. Reliques, though true ones, and of true Saints, yet often do leade men into error, and make them neglect the water of life.

Verse 14. *Springing to life eternall.*

Hee who embraceth Christ with a true faith, may be said to drinke plentifully, euen to the refreshing of his heart & soule. Read *Ioh.* 6. 35. & 7. 38. The water of grace or life, proceeding from God, doth euermore increase, like good seed sowne on fertill Land. A man may know himselfe to be truely called, if he perceiue Gods grace not to fade, but increase in him.

Verse 15. *Giue mee of that water.*

This *Samaritane*, though she yet vnderstood not what shee asked, demanded the Grace

speci-

ſpecified, with an earneſt deſire of obtaining it; which was an introduction to faith. She had not yet heard or learned to vnderſtand theſe words of our bleſſed Sauiour; *Come to mee, and I will refreſh you.* I cannot but wonder at thoſe graue Diuines, who writ of this *Samaritane* Woman in an ill ſenſe, as though ſhee had taunted or mocked Chriſt; neither doe her words yeeld any ſuſpition that wayes, to my poore vnderſtanding. Nor is it probable that hee would haue wrought her conuerſion: for mockers are the greateſt perſecutors. It it true ſhe was a ſinner, (as afterwards appeareth) and ſuch our bleſſed Sauiour came to recall into the right way. But that ſhe had an obſtinate heart, vnfit to receiue good impreſsions, I cannot conceiue.

Verſ. 16, 17, 18, 19, & 29. *He whom thou haſt, is not thy husband.*

The worke of her conuerſion is begunne, by knocking at the

doore of her conſcience; which when ſhe effectually perceiued, in the feeling of her ſinnes, ſhee becommeth truely conuerted, and beginneth to deſire the knowledge of Chriſt. One ſin truely repented of, maketh a man to abhor all his other ſins; ſo ſhe profeſſed, verſ. 29. that Chriſt had told her all that euer ſhe did, when he told her onely of her adulterie. The Iſraelites beeing conuinced by *Samuels* Sermon, for their prepoſterous deſiring of a King, doe confeſſe, and craue his prayers, that that ſinne may bee forgiuuen them, beſides all their other ſinnes. Diſcourage not thy ſelfe, whoſoeuer thou art, that deſireſt, with purpoſe of heart to repent, diſcourage not thy ſelfe, I ſay, becauſe thy ſinnes are many: beginne to repent and amend one ſinne, which if Gods Spirit enable thee to doe, thou ſhalt ouercome all the reſt.

There

There hath bin great strife betweene the Iewes and the *Samaritanes* concerning the true worship of God, and the seales thereof: first, when the *Cithites* and other Strangers were carried into *Samaria*, the ten tribes being exiled. Secondly, when *Manasses* the Sonne of *Ioiada* the high Priest, and *Iaddi*, his Brother, did build the Temple in Mount *Garazin*, in the time of *Darius* the last King of the *Persians*, to whom *Iuda* was then subiect. The *Samaritanes* then worshipped in the Mount *Garazin*, beeing that which the Woman here mentioned, and the Iewes in the Mount Sion, the true place of worship.

Vers. 20. *Our Fathers worshipped in this Mountaine.*

This came to passe within one Age, and hath continued, and so will continue vntill the fulnesse of the *Gentiles* be come in; when our God will bee againe worshipped in *Sion*, the situation of the new heauenly

Vers. 21. *Neyther in this Mountaine, nor at Ierusalem.*

Ieru-

Ierusalem: For, after the *Iewes* were vtterly vanquished, and expelled by the *Romanes*, that manner of locall worship of God ceased. The Law instituted by *Moses* was but temporall, and the time now approching, when as that Wall, or Vayle of separation, was to bee taken away and rent. This place had beene proper, when Christ had said, Neyther on this Mountaine, nor at *Ierusalem*, to haue added, but at *Rome*: which if had beene euer meant, hee would haue beene as explicate and plaine for *Rome* to the Christian Church, as he was for *Ierusalem* to the *Iewes*, it being a harder matter to confine the World, then one Nation to one place.

Vers. 22. *Ye worship, ye know not what.*

Whole Nations, as St. *Paul* speaketh of the *Israelites*, may haue zeale without knowledge. The *Samaritanes* wanted the Scriptures (which the *Iewes* had

had) their Religion stood onely vpon tradition: whereupon the woman saith, Our Fathers worshipped. The Scripture is a sure Word of Prophesie, but traditionall Religion, is like to this of the *Samaritanes*, who worshipped they knew not what. Wee see by the inspection of Ecclesiasticall Stories, and the Fathers, that traditions, like the Reports and Iudgements of our common Law, doe vary in euery Age, but the Word of the Lord indureth for euer: And where man hath not something greater then himselfe to conuince him, as it can neuer haue, where men are made either Authors or Iudges of truth, there the heart is not established, and we worship we know not what.

Moses his Ceremonies at their first ordayning were *moriturae*, to dye; when *Iohn Baptist*, Christ, and his Disciples began

Vers. 23. *In spirit and truth.*

began to preach, they were *moribunda*, a dying; at Christs Passion, they were *mortua*, dead; and after the destruction of *Ierusalem*, they are *mortifera*, deadly, if they be any more vsed. Now Christs Gospel doth, in stead of a dead body, bring spirit, and, in stead of shaddowes of Ceremonies, truth it selfe.

Vers. 24. *God is a Spirit.*

The true worship of God is in spirit, and in confirmation of the same, it further followeth, that God is a Spirit. Those then, who contrary to his holy will and commandement will worship him after their owne inuention, erecting Images, thereby, as they pretend, to draw deuotion, bringing into the Church a greater muster of new Ceremonies then euer were in the Ceremoniall Ages, nay, who will draw GOD downe from heauen at their dayly Masses, and incarnate him anew,

anew, for the better applauſe of their Ceremonies: doe theſe ſerue God in ſpirit? Surely if they enter into a ſerious conſideration of their owne wayes, they will be their owne Iudges: for who can deny this, and acknowledge the Deitie of our bleſſed Sauior, whom we worſhip as he participated of God ſpiritually, not as he participated of our bleſſed Lady fleſhly, though it were the pleaſure of his Father, that hee ſhould by that meanes ſhew himſelfe viſibly vnto vs.

This *Samaritan*-woman had a confuſed notion of the *Meſſias*, and his comming who ſhould bee called Chriſt, and that at his comming, he ſhould teach all things beloging to the true worſhip. Chriſt doth aſſume vpon this maior which ſhee beleeued, and tels her, that he was the *Meſſias* that was to come. So *Paul* to the Athenians,

Verſ. 25. *I know, Meſsias ſhal come.*

mians, *Act.* 17. maketh vse of their worshipping the vnknowne God; and to the Phariſes, *Act.* 23. 6. of their true beliefe of the reſurrection. A graine of Muſtard-ſeed, two Mites, one Talent well vſed to the gaine of our Maſters glory, is accepted and rewarded with further grace: and though many be our errours, yet wee may purifie our ſelues whiles the ſeed is in vs.

Verſ. 27. *The Diſciples marnelled.*

The Diſciples had not yet receyued the Spirit ſo plentifully, as thereby to diſcerne the hearts: they iudged therefore this woman to be an ordinary *Samaritane*, who were generally an offence to the *Iewes*, and becauſe ſhee was of meane quality, they admired the humility and manſuetude of our Lord Ieſus, that hee communicated and diſcourſed with her. Thoſe who are humble in heart may hence draw great com-

fort,

sort, it plainely appearing that hee will refuse none that seeke him, though in much infirmity; neyther hath he regard to the outward appearance of persons, but poore men and seruants haue equall share in him.

The poore womans heart being inflamed with the comfort shee had receiued from Christs words, hasted to make her Neighbours partakers of her happinesse, in beholding their Sauiour: for it is a naturall property in vertuous and zealous men, to endeuour to draw others into the right path. So *Dauid, Psal.* 51. praying for his owne restitution to Gods fauour, *Then will I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.*

Vers. 28. *Come see a man, is not hee the Christ?*

Women, for their comfort, haue three great priuiledges in the New Testament: Christ was made of a Woman, a woman

Vers. 30. *They went out of the Citie.*

man here was the first conuerted *Gentile* by Christ himselfe; and a woman first saw him after his resurrection.

Verſ. 33, 34. *My meat is, to finish his worke.*

The Disciples persist still in their fleshly sence, and vnderstood not the worke of the Spirit, vntill it pleased their Master to manifest himselfe vnto them, shewing that the performing of his heauenly Fathers will, which was in conuerting the World to himselfe, was of more comfort, and better nutriment vnto him, then the effects of meat to his body. This is to be seene also in those who effectually receiue Christ, for they who heard him preach, stayed three dayes without meat. The zeale of Gods house deuoureth not onely our sinnes and corruptions, but euen spiritualizeth our bodies, and supporteth nature all necessities. We reade of many that followed Christ for meat, and we dayly

ly see as many *Esaus*, who rather then spare a meale, will forsake him and his Word, the food of their soules.

As after we haue sowne our seed in the ground, wee expect the reaping of the fruit and increase thereof in due time: So God hauing sowne his holy Word (in the mouthes of his Prophets) like good seed in the Field of the World, the Harueſt of the fruit ensuing was already ripe, and appeared by the flocking of the *Samaritanes* to behold and receiue Christ, vpon the declaration of a poore woman. It is true, men are ignorant and wicked, but Ministers are more wicked, who suffer them to dye in their sinnes, who are willing, but want instruction: the Harueſt is great, the Labourers few.

Verſ. 35. *Foure moneths, then commeth Harueſt.*

When one soweth, and another reapeth, vnkindnesse is bred, and contention groweth accor-

Verſ. 36. *Reioyce together.*

according to common vnderſtanding: but here cleane contrary, the Apoſtles and Diſciples were the Reapers ſent out to gather the fruit, that the Prophets in former Ages had ſowne, yet both were comforted and reioyced, as ſeruants to one and the ſame Maſter. Nothing is more acceptable to God, nor profitable to the Church, then when the Miniſters of the Word giue each to other the right hands of fellowſhip: not queſtioning, but furthering and reioycing one vpon anothers labours.

Verſ. 38. *Enter on their labours.*

It is apparent, that many flocked to our bleſſed Sauiour, and his holy Apoſtles, vpon the firſt manifeſtation of their Doctrine, whoſe hearts were formerly prepared by what they had read and obſerued out of the Bookes of *Moſes* and the Prophets: for thoſe who went before Chriſt, and thoſe who

who followed him, doe all cry *Hosanna* to the Sonne of *Dauid*. Let euery Christian take the Spirits exhortation to the Churches, *Reuela.* 2. 22. *Tene quod habes:* Hold that knowledge which you haue, and thanke God for it, vntill hee build further.

The Church is like this woman of *Samaria*, who, by Gods prouidence, is the meane to make vs beleeue in Iesus: but this faith is imperfect; when wee are once comne to him, then wee beleeue Christ for his owne cause.

Vers. 39, 42. *Now wee beleeue not, because of thy saying.*

Reade the like, *Matth.* 13. 57. *Marke* 6. 4. *Luke* 4. 24. It is an ordinary obseruation euen in these times, that men of eminent vertue, are least esteemed in their owne native Countreys; which, as I take it, proceedeth partly from enuy, and partly hence, that whatsoeuer wee dayly behold, wee neuer

Vers. 44. *No honour in his owne Countrey.*

uer admire; and because wee once knew them children, and imperfect; Men of all professions that excell, are better esteemed abroad than at home, and so are their workes. We, euen in this Iland, doe admire that in a Stranger, which we slightly passe ouer in a Native, though of much more perfection. And this especially in Preachers is seene, whereof we haue the most excellent of all the Christian World.

Vers. 45. *The Galileans receiued him.*

The *Galileans* intertaine our blessed Saniour in regard of his Miracles, yet they were but Hypocrites as most men are, who desire their faith so to bee sustayned, as it were by violence.

Vers. 48. *Except you see signes and wonders.*

The Rulers question, and this resolution, shew, that he was much led by collaterall reasons: and Christ knew and discouered him to be an admirer of Miracles; yet proued the effect

effect excellent, not onely himselfe, but the whole Family being by this meanes drawne to beleeue in their Sauiour. God taketh aduantage euen of our curiosities, to bring vs to know him, as *Paul* saith of preaching: *So Christ be preached, &c.* So let vs say of mens former conuersations; so Christ be beleeued, we doe and will reioyce, neuer examining what men were before, or how they became beleeuers.

CHAP. V.

CHrists miracles not done in corners, as those of Rome, Vers. 2.
Gods Spirit worketh in Baptisme, as the Angels did in the Poole, Vers. 4.
Trust not to Physicians, nor meanes for health, Vers. 7.
When we recouer our health, we are taught to giue praise to God, and follow our callings, Vers. 8. 14.

In

In doing well, wee must not be discouraged by the persecution of slanderous tongues, Vers. 10.

The Sabbath of Christians, Vers. 16, 17.

There is no Purgatory, nor deliverance from Hell, Vers. 24, 29.

Wee must imitate Christ, in doing the will of God, Vers 30.

Not our owne arrogancy, nor other mens prayses doe make our workes allowable, Vers. 31, 36.

No similitude to be made of God, Vers. 37.

No man is forbidden to search the Scriptures, though they be hard, Vers. 39.

Wee injoy God most perfectly by loving him, Vers. 42.

The merits of Saints, nor our owne, can take away our sinnes, Vers. 45.

Vers. 2. *Sheep-poole,* Bethesda.

THis Fountaine or poole, made by the drawing together of Springs, is named in the Greeke, *Probatica*, a word deriued from sheep; whéce it is gathered, that it was situated in the Sheepe-market, whither Cattell were brought to be sold, for the vse of the sacrificing. *Bethesda* is deriued frō an Hebrew word, signifying effu-

efuſion ; which ſome vnderſtand of water, from theſe Conduites or Pipes ; others, of the blood of Beaſts, kild for Sacrifices. *John* maketh mention of this Miracle, as he doth of many other paſſages, prooving Chriſts power and Diuinity : and therefore punctually expreſſeth the place. Saint *Paul* giueth the reaſon, *Act. 26.26.* that Chriſts Miracles were not done in a corner, as moſt of the Romiſh miracles are.

The cures were not ſmall which this water effected, as is expreſſed in the general words; *All manner of diſeaſes*. The water of it ſelfe contained not this vertue, which if it had, then all times had beene alike : but it was a miraculous act of God, ſhewing, that he had not as yet retyred his helping-hand from that Nation. There had not beene a Prophet in *Iſrael* for many yeeres, from the time of

Verſ. 4. *An Angell went down.*

Malachy to *Iohn* the *Baptiſt*. The power of God is all one, whether it be put in effect by men or Angels. Angels are often called powers: and this Angel expreſſeth his power giuen him of GOD, by ſtirring or troubling (as the word is) this water, whereby it receyued a miraculous vertue for a time, to cure him who firſt deſcended into it. Thoſe who receiue cure by theſe outward ſignes, ought to erect their lookes and hearts vnto him, who is the onely Author of grace. Neyther this water, nor the water of the Baptiſme, (which was at this time likewiſe newly in vſe) doth of it ſelfe operate, or purge, but the co-operating grace of the Spirit deſcending from aboue, is it which waſheth away all ſinne and corruption.

Verſ. 7. *I haue no man to put mee in.*

The poore decrepit man, neyther knowing our Sauiour,

nor

nor his power, cast his thoughts onely on the ordinary meanes by which hee had long beheld others to be cured, and thought Christ would haue helped him into the water. This perhaps was the fault which made God so many yeres suspend his healing. If thou vse Physicke or Physicians, yet take heed thou trust not in them, 2 *Chron.* 16.12.

Christ cureth not this Wretch by meanes, but by the vertue of the same power by which hee created the World: and, to shew that hee had done a perfect cure, he commandeth the party to make vse of his strength. It is the vse we ought to make of our recouery from sickneſſe, to glorifie God, and attend our Callings, to which wee are restored. See *Psalm.* 107.20.

Vers. 8. *Rise, take vp thy bed.*

Those who are infected with enuy and malice, doe euermore

Vers. 10. *It is not lawfull for thee.*

make ill conſtructions of the moſt charitable actions: So the enemies of our Sauiour did vndoubtedly admire the miracle, yet did their malice cauſe them to picke a quarrell. To ſhew that in our beſt actions wee ought not to intend to be ſeene or prayſed of men, God doth exerciſe vs with this perſecution of ſlander. Therefore Chriſt here expected neyther thankes from the party relieued, nor glory from others.

Verſ. 14. *Ieſus found him in the Temple.*

The mans heart was bent to the ſeruing of God, and thankfulneſſe: for though hee knew not who it was that had cured him, yet he acknowledgeth that the worke proceedeth extraordinarily from God; wherefore hee reſorted vnto the Temple to prayſe his name. I could wiſh, that in ſtead of finding fault with the thankeſ-giuing of women, men alſo might bee enioyned to doe the like duety after

after desperate diseases. This good minde bred in this man a double comfort: for he found Iesus, who had healed him, in the Church: the proper place where Christ will bee found: And next, it pleased Christ to take notice of this poore Cripple, and to shew him the reason why such a griefe befell him, *to wit*, his hauing sinned. Our soules are often miserably sicke within vs, and wee regard it not: but if our bodies bee neuer so little afflicted, then wee presently seeke for helpe: wherefore it pleaseth God oftentimes to punish our bodies, for those offences which our soules haue committed. Learne we therefore to rectifie our soules, when wee feele affliction, before wee trauell for the cure of our bodies. I learne also hence, that a Relapse is a most dãgerous disease. This poore Wretch had indured 38. yeeres of misery,

Sinne no more, lest &c.

for his firſt offence, yet is hee taught, that if being by diuine grace purged from his ſinne, hee ſinne anew, worſe would befall him.

Ver. 16, 17. *Becauſe on the Sabbath day.*

It was not zeale, but enuy which cauſed the *Iewes* to except againſt this miracle of charity on the Sabbath. God finiſhed his Creation in ſixe dayes, and reſted the ſeuenth: But how did hee reſt? hee is ſaid to haue reſted from his labour of creating any new thing, but not from caring for and curing what hee had created: for his preſeruation is a continued creation. Man, after his fall, was ſet to labour and till the earth, and though hee worke in that Calling ſixe dayes, and reſt the ſeuenth, yet is hee not voyd of care the ſeuenth, for that he laboured for all the ſixe. Now as God, after he made man in his owne Image, and alſo did ſee that all the workes of his Crea-

t'on

tion were good, did rest the seuenth day: so let no man hope of inioying such a rest, vntill he returne vnto that likenesse, in which hee was created, and which, by sinne, is defaced, and lost; *that is*, vntill hee put on the new man Christ, and after his example worke the workes of righteousnesse, and so see his owne workes to bee good in Christ. Saint *Augustine* writeth, *That after sixe Ages of this World are passed, then that generall Sabbath of rest shall follow, which is promised vnto Gods Saints.* Also, *That our Sauiour did confirme this Mysterie in his sepulture, when as hee rested the Sabbath in his Graue, after hee had finished and accomplished his worke on the sixth day, saying, It is finished.*

There is no Purgatory for true Beleeuers to passe thorow, but a ready way to Heauen, after they haue beene purged by

Vers. 24. *Shall passe from death vnto life.*

faith in the bloud of Christ, and by the Spirit of sanctification, and by affliction in this life.

Vers. 29. *Resurrection of condemnation.*

This condemneth all those who dreame of a generall saluation: for, at the end of this World, the iustice of God will reward those, who haue wrought the worke of righteousnesse, with glory, and the wicked with shame and confusion: and then, the last enemy that shall be destroyed, is death, *that is,* the death of the body at the resurrection.

Vers. 30. *I can doe nothing of my selfe.*

Christ Iesus doth performe no worke of his owne, but the worke of his Father. Let vs also abandon our naturall wils leading to sinne and corruption, in imitatiō of him who was subiect to no disobedience, though he were perfect man. Christ had a most absolute free-will, as hee was man, yet that his will was onely guided by his Fathers will: but our will hath

hath not that freedome: how much more therefore ought we to reſigne our corrupt wils wholly to the pure wil of God? We hold it a great honour to entertaine a King in our earthly Habitations, & to be ſo conuerſant with him, as to bee made partakers of his will, and commands: How much greater honor doth he inioy, whoſe heart it pleaſeth the eternall God to dwell in by his heauenly Spirit!

Chriſt will not ſet out his owne prayſes. Thoſe who tell Stories of their good acts, firſt ſhew their arrogancy, as accounting their goodneſſe to bee their owne, and to proceed from themſelues; and next, their vanity, and hypocriſie, that were it not for outward praiſe, they would doe no good thing at all.

Verſ. 31. *If I beare witneſſe of my ſelfe, my witneſſe were not true.*

Verſ. 36. *The workes beare witneſſe of me.*

The outward teſtimony of the beſt men, though Saint *Iohn*

Baptiſt were one of them, doth not approue vs to be the Children of God, but the workes of ſanctification, which God by his Spirit, for Chriſt his ſake, doth giue vs grace to performe.

Verſ. 37. *You haue not ſeene his ſhape.*

Our Sauiour pronounced, That no man euer beheld GOD the Father. Reade alſo *Deuter.* 4 12. Yet our *Romaniſts* are ſo audacious as to picture him in the ſhape of a decaying old Man. Had not the Sonne of God taken his fleſh vpon him, we could neuer haue diſcerned him with our mortall eyes; for his God-head can no man behold: onely wee might haue comprehended him in faith and loue; neyther, as hee is God, could wee haue heard his voyce, but onely vnderſtood him, as we doe the Almighty God, by a ſpirituall intelligence, through the grace of the Holy Ghoſt.

It is not ſufficient to reade the Scriptures ſlightly, or curiouſly, thereby to vnderſtand Chriſts heauenly power aright, but wee muſt alſo ſearch and diue into them. The holy Prophets (who all bore witneſſe of Chriſt) haue many of them written obſcurely: therefore a diligent inquiry is neceſſary. Our bleſſed Sauiour hauing giuen this generall command to all, it is therefore infinite preſumption in the *Romaniſts*, to forbid the very reading of the Scriptures to all ſuch as ſhall not be licenced by them. It is but an inuention of men, to hold that the Scriptures are abuſed by being ſeuerally wreſted. It is true, that many wilfull men, truſting to their owne fancies, gather oftentimes the ſenſe to their owne deſtruction. Such a one falleth in himſelfe, and to his owne Maſter, ſucking poyſon out of Roſes.

Verſ. 39: *Search the Scriptures.*

The

The Scripture is too pure to receiue any taint thereby: neyther is that a ſufficient reaſon why well-willed men ſhould be forbidden to reade, becauſe a Reprobate hath miſconſtrued it, and (it may be) miſled diuers ſuch as himſelfe. The holy Fathers of the Church haue not all agreed vpon one and the ſame conſtructions, yet the Church hath their Bookes in great eſteeme. The vnlearned may more eaſily miſtake; yet it pleaſeth GOD oftentimes, to enlighten a ſimple man (to our vnderſtanding) with a more diſcerning ſight, then ſuch as wee eſteeme learned. God is the onely diſpoſer of his owne graces. So *Melchior Canus*, and *Andradius* doe confeſſe.

Verſ. 42. *You haue not the loue of God in you.*

God is loue: and whoſoeuer loueth not God with all his heart and ſoule, or preferreth any other loue to the loue of God,

God, may truely be ſaid, not to be of God. He who receiueth not God, wholly ſubmitting himſelfe vnto him, cannot bee ſaid to loue him. And this loue s the moſt excellent way to enioy God in perfection, 1 *Cor.* 12. 31. & 13. 10.

The Iewes, though ſufficiently perſwaded againſt Idolatrie, yet ſeeme to rely on *Moſes*, as a Mediator for them to God: but euen in their ſenſe, the Saints in glory, though full of charity, yet doe they beare witnes before God againſt wicked perſecutors. See *Reuelat.* 6. 16. But, as I preſume to conceiue, the true meaning is, that *Moſes* ſignifieth the Law, by the works whereof the Iewes thought to be ſaued; which was a foule errour: for *Moſes*, that is, the Law, doth onely accuſe vs, and as a Schoole-maſter, whippeth vs to Chriſt.

Verſ. 45. *Moſes accuſeth you, in whom you truſt.*

CHAP

Chap. VI.

THe truly religious are also zealous, ver. 3.5.

Small meales must not bee taken without thanksgiuing, ver. 11.

Neither Christ nor his Apostles meddled with State-businesse, as the Iesuites doe, ver. 15.

Christ pacifieth all troubles of the faithfull, ver. 15.

How Christ is our life and food, ver. 29, 32, 34, 35.

The true imitation of Christ is in humility, ver. 38.

Death, how it is to the faithfull aduantage, ver. 37, 40.

God draweth, that is, inclineth our wills, ver. 44.

We eate the flesh of Christ spiritually, ver. 51, 53, 54, &c.

God heareth both our secret prayers and grudgings, ver. 61.

Some mysteries in Scripture higher and harder then other, ver. 62.

We must labour to bring our families to grace, and not be discouraged though there bee a Iudas among them, ver. 66.

An

An hypocrite may goe farre in outward ſanctification, ver. 70.

OVr Sauiour had retired himſelfe into a ſolitary or deſart place, there to inſtruct his Diſciples, which might haue diſcouraged the people from following of him. But where faith once was kindled, it grew to a flame, & neither hunger nor thirſt were of force to hold back the initiated beleeuers fró diligently attending the meanes of ſaluation. There is no Religion without zeale.

Verſ. 3. *Ieſus went into a Mountaine.*

Which Chriſt perceiuing; to let them ſee, that with him they ſhould haue all things, he meeteth their zeale in ſpirit with a bodily mercy, in ſatisfying their hunger.

Verſ. 5. *Ieſus ſeeing a great multitude.*

Hence learn this good leſſon, from the example of him who was bleſſednesse it ſelfe, not to ſatisfie hunger, vntill a bleſsing be

Verſ. 11. *He tooke the bread, and gaue thanks.*

be prayed for vpon the meate, that it may be ſanctified by the Word of God, and prayer. The fiue Loaues may bee compared to fiue ſeedes, which were miraculouſly multiplyed, not by the vertue of the earth, but by His diuine power, who created the earth, and all things that are nouriſhed in it.

Verſ. 15. *They would come and make him a King.*

Though Chriſt was a King from euerlaſting, he would not bee made an earthly King by men, to whom hee had power to giue & tranſlate Kingdomes, nor to receiue a Crowne from them. His Kingdome will not be perfectly manifeſted, vntill he haue glorified all his Saints at his ſecond comming. His own words are, That his Kingdome is not of this world. The wicked Spirit, when hee tempted him, challenged the Regions of the world to be his, and at his diſpoſing. But the ſeruant of God deſireth onely of God,

1 *Tim.* 2. 2. to passe the time of his life peaceably in godlines and honesty; which if they can obtaine, *as themselues affect not Titles, so doe they neither examine the Titles of other men,* saith Saint *Austin.* The Popes language is like the Diuell's; *All these are mine, and to whom I will I doe giue them.* The Iesuites, his emissaires, and Agents, not onely with all their power and learning defend his challenge, but farse all their books, in discussing the titles & actions of Kings and Princes.

Saint *Matthew* maketh a longer narration in the 14. chap. vers. 26. so forward, of this Miracle. Those who belong to Christ, are euermore ready to receiue him with ioy; and no sooner is he entertained, but that all stormes mouing the Sea of mans conscience beeing appeased, the Land of promise appeareth. God doth often suffer

Vers. 21. *The Ship was by and by at the Land.*

as the Samaritane Woman did ſuffer his to be in troubles and vexations, whereby to make them more prone to call and rely on him for adye, who only helpeth, as being able to reſcue vs in times of deſpaire.

Verſ. 27. *The meat which periſheth.*

That food which refreſheth the fleſh, muſt be often taken; the body of man requiring to be at ſundry times relieued, euen as a Clocke winding vp, to keepe it in motion. It fareth not ſo with the Spirit; for where it taketh poſſeſsion, there is bred a hunger, and a thirſt indeed after righteouſneſſe; yet with perfect ſatiety, the comforts whereof are neuer fading.

Verſ. 29. *Beleeue in him whom the Father ſent.*

It is not one and the ſame thing, to beleeue Chriſt, and to beleeue in Chriſt. The Diuels, and many wicked men beleeue Chriſt that hee is the Sonne of God, and that his words are true; but they beleeue not in him: which to doe, is, not to truſt

truſt in any thing to our ſelues, as of our ſelues, but to repoſe all our truſt and confidence in him, as liuing by the faith in the Sonne of God, becauſe our life is hid with God in Chriſt. So ſaith the Apoſtle; *I liue, yet not I, but Chriſt that liueth in me*, *Gal.* 3.20. This is truely to beleeue in Chriſt.

I reade, 1 *Cor.* 10.3. that the *Manna* which the Iſraelites did eate, was a ſpirituall meate, euen as the water which the Rocke afforded, was a ſpirituall drinke; which Rocke, as is there ſaid, was Chriſt. The *Manna* is ſaid in the Pſalme to bee Angels food. Now, as a weake man is ſupported by a Staffe, ſo our food is called, The ſtaffe of bread. So Chriſt is that *Manna*, Bread of Heauen, whereby man doth riſe, and the very Angels doe ſtand in their ſtate.

Verſ. 32. *Bread from heauen.*

The people deſire to haue that heauenly Bread euermore, as

Verſ. 34. *Euermore giue vs this bread.*

the Water of Life: for naturally all men doe desire eternall life, though they cannot hold out their zeale thereto. Saint *Augustine* saith, *The petition we daily vse for the obtaining of our daily bread, is meant of our heauenly food.* And Saint *Hierome* interpreteth the word *Epiousion* in Greeke, more than substantiall bread. It is true in the food both of body and soule, that Christ sustaineth vs, all men haue it, but the faithfull onely know it. The word *Manna* signifieth *Quid est hoc? What is this?* For the Iewes being astonished at the first sight of it, enquired one of another, What is this? *Mans nature in conceiuing heauenly things, is first astonished with wonder, but our diligence in seeking after, is crowned with in ioying: Neuer despaire in seeking faithfully, but thou shalt find what thou seekest.*

Theophilact.

Vers. 35. *I am the Bread of Life.*

Christ said not, I am nourishing

shing bread, but the bread of Life: For because all things were deadly, or inducing to mortality, Christ quickened and gaue vs life through himselfe. For, as the same Father saith in another place, *Euen as earthly bread preserueth the weak nature of our flesh; so Christ, by the operatiue worke of his Spirit, giueth life to our soule.* But Saint *Augustine* and *Theodoret* vnderstand the words [*Hee that commeth to me.*] to bee of the sense with [*Hee that beleeueth in me*] By faith we apprehend our blessed Sauiour; and hauing apprehended him a farre off, wee make our neerer approaches to the strengthening and confirmation of our beliefe. Hee that seeketh with a firme faith, shall not faile to find and receiue full satiety.

From this speech and example of our Sauiour, who, being God, descended from heauen, and

Vers. 38. *Not to doe mine owne will.*

and became man, we may all learne to embrace true humility, ſubmitting our ſelues wholly vnto the will of God, who gaue vs power to will. Pride and arrogancy was the cauſe of our fall: the redreſſe and reſtauration muſt proceed from humility: God himſelfe beeing become man, hath giuen vs an example. If any ones heart be too great to bee inſtructed by an humble man, let him yet receiue inſtruction, and imitate God, who, for our ſakes, deſcended from heauen, and became the patterne of true lowlineſſe.

Ver. 37, 40. *I will raiſe him vp at the laſt day.*

Though ſuch as are called by grace, are ſubiect to mortality aſwell as others, yet ſhall not death depriue them of their bliſſe: for the will of God is, that his bleſſed Sonne ſhall raiſe all ſuch againe at the laſt day: and this laſt Day may be interpreted not onely of the generall Reſurrection, when our bodies

ar

are made spirituall, and seruiceable to all holinesse, but of euery mans particular last day, when hee dyeth: and by this meanes, death can be no wayes fearefull vnto vs; for the body of the most righteous mortall man liuing, is a hindrance to his deuotion in the true seruice of loue and obedience of his most blessed Master. For the outward bodies of all men, are of themselues subiect to disordinate appetites, and would runne riot, if they were not restrained and kept backe by the faculties of the soule; and the soules of men, being ouer much employed in resisting and repulsing the suggestions of the flesh, are hindred from their most-desired worke of contemplating the admirable workes and graces of the eternall God; which, after the separation is once made, I assure my selfe, they shall enioy with infinite

satiety,

ſatiety, and moſt bleſſed contentment. See *Philip.* 1. 20. Death is to Gods children aduantage. Whiles we liue, the ods is on the part of the fleſh againſt vs, but after death wee are raiſed and ſublimed, and the aduantage is on our part.

Verſ. 44. *Except the Father draw him.*

By this drawing, is meant a ſpirituall calling. He that yeeldeth willingly to the motiues of the holy Spirit, may be truly ſaid to come willingly; as alſo the contrary of him who reſiſts ſo gracious a working. But ſo froward is our naturall inclination, as few come with that freeneſſe, but that they may wel bee ſaid to bee drawne. And though men may enter into the Church of God vnwillingly, yet can they not truly beleeue, but with their wills: For with the heart, that is, with willing affection, man beleeueth to righteouſneſſe. And thus the Spirit of God doth firſt preuent

vs

vs with the blessings of goodnesse, and after setteth a Crown of pure gold vpon our heads.

Our Saviour saying, that hee is that Bread which giueth life, which descended from Heauen, of which hee that eateth shall liue for euer, intimateth that this eating must haue a spirituall vnderstanding and construction, not a fleshly: For Christs humane body did not really come from Heauen; but was made of a woman, *Galatians* 4. 4. *Theophylact* vpon this place alluding to the Sacrament of the Supper, saith, *Wee eate not pure God, for hee is neither felt nor hath a body: neither doe wee eate the flesh of pure man, which could profit vs nothing: but God hauing vnited flesh vnto him, this flesh giueth life, not that it is incorporated with the nature of God, but may be expressed or compared vnto Iron made red hot; which*

Verſ. 51. *The bread I will giue, is my flesh.*

consisteth both of Iron and Fire.

Verſ. 53, 54, 55, 56. *My flesh is meat indeed, &c.*

IV. These foure verses following, are all affirmatiues of one and the same great mystery, which is the eating, swallowing and digesting of Christ Iesus by true faith, whereof whosoeuer possesseth not a sufficient proportion, cannot looke to enioy the benefit which it produceth; for as the body of man pineth away with hunger, if destitute of ordinary food: so likewise will his soule perish with hunger, if not refreshed with heauenly Bread and Water of life. All that is said in this place, is figured in the *Supper*, and performed then to the faithfull, so as the holy *Supper* may truly be said to bee, as it were a seale, in confirmation of that which is heere taught. And therefore this holy Euangelist, hauing here set downe the words and documents of our Sauiour, concer-

ning that great mystery at large, maketh no mention at all of the institution of the Sacrament, seeing it was in confirmation onely of the doctrine heere delivered. Throughout all the contents of these verses, the drinking of his Bloud is as often repeated, as the eating of his Flesh, and with as generall extension. The like is in the Institution of the Sacrament, where Christ speaketh more emphatically of the Cup, then of the Bread; *Drinke you all of this*, as it were of purpose to prevent the error of the Romanists, who maintaine, that the Cup representing the bloud, may be omitted.

To eate Christ as he descendrd from his heauenly Father, is to eate the Word and Wisdome of God, which cannot be chawed with our corporall teeth, or digested by our bodily stomacks: faith only appre-

Vers. 58. *Not as our Fathers did eat Manna, and are dead.*

hendeth it, conuaying it to the heart of man, where it is welcomed, and receiued with ioy as an eternall gueſt: therefore here obſerue, that there is not onely a difference of the food, but of the manner of eating it alſo.

Verſ. 61. *Knowing in himſelfe that his Diſciples murmured.*

The words (*Jeſus knew in himſelfe*) intend that his diuine Spirit gaue him intelligence of what his Diſciples thought. Murmuring is a dangerous fault, euen in Gods children, as we ſee in the examples of *Abraham*, *Sara*, *Moſes*, *Miriam*, and the Iſraelites. Our faithfull prayers, though not expreſſed, and our ſecret murmurs againſt God, are alike eaſily heard of him.

Verſ. 62: *See the Son of man aſcend.*

If theſe words amazed them, then ſurely the aſcenſion of our bleſſed Sauiour, to the place of beatitude and eternity whence hee deſcended, which afterwards many of them beheld, would

would more amaze them, as indeed it did, *Act.* 1. 10, 11. See aboue, Chap. 3. 12. Though all the Scripture of God be spirituall, and excellent, yet some part thereof is of a more high pitch then other. The Apostle, *Heb.* 6. sheweth, that Repentance, Faith, Baptisme, the Resurrection, and last Iudgement, are but the milke and principles of Christianity, and that they are easie to be vnderstood in respect of the doctrine of *Melchisedecke*, that is righteousnesse and peace, to which we are dull of hearing, *Heb.* 5. 10, 11, 12, 13, 14, &c. and 6. 1, 2. See the place.

This is the satisfactory answer which Christ our blessed Sauiour gaue vnto his Apostles, whereby they were so well instructed, that as *S. Chrysostome* saith, *They were not troubled a second time at the words,* (Take eate, this is my Body) *at*

Vers. 63. *The words I speake are, Spirit and life.*

the institution of the Sacrament. The flesh of Christ separated from his diuine and quickning Spirit, profiteth nothing; but being vnited to his diuine Spirit, is not onely profitable, but also necessary for our saluation. Saint *Chrysostome* vpon the words, *They are spirit and life*; saith, *They are spirituall, containing nothing that is carnall with any naturall consequence.* The flesh of our Sauiour receiueth of the Spirit whereby it feedeth vs; if then we desire to be nourished by it, let vs bring with vs the spirituall mouth of faith.

Vers. 66. *Many of his Disciples went backe.*

There were many vnbeleeuers, euen amongst those who professed themselues the followers of Christ. Let no man therefore wonder, if being a Master of a Family, hee cannot sort them all to a true vnity. Amongst the twelue there was *Iudas* a foule Traytor, and

Thomas

Thomas Didymus, a man of hard beliefe; nay, Saint *Peter*, held the prime man for deuotion amongst them, did thrice deny his Master in a small space. None are Saints whiles compassed with flesh, especially if they any way rely vpon it. Earthly masters are of power onely to giue good example by their owne liues and conuersations, also to admonish those that walke astray, who, if they promise amendment, it is charity to hope for and expect reformation. If they bee stubborne, then is a hell to retaine them, besides the danger of infection.

This confession Saint *Peter* made not onely in his owne name, but also of his fellowes, not excepting *Iudas*. Reade *Matth.* 16. 6. Where the very same confession is made in answer of our Saiours demand on another occasion, and there-

Vers. 69. Peter answered.

fore Saint *Peter* hath no priuiledge here aboue his fellow Apostles.

Verſ. 70. *I haue choſen you twelue.*

In outward ſhew *Iudas* ſeemed to excell the moſt of Chriſts Diſciples: for firſt, hee was one of the twelue, and therefore aboue the 70. Secondly, he was as the honeſteſt man, truſted with the money. Thirdly, he pretended charity to the poore more then any other. Fourthly, he would not, of pretended deuotion, ſit neereſt to Chriſt. Places and Graces make men Apoſtles, yea Angels: yet Angels falling became Deuils, that is irrecouerable. The eleuen Apoſtles condemned not *Iudas*, vntill not only their heauenly Maſter had declared him, but alſo his own wickedneſſe. Iudge no man therefore before the time. *Cain* and *Iudas* are the noted monſters of wickedneſſe, and next to the Deuill, fathers of murther

ther and treason. Hee succeedeth not *Abel* nor *Peter*, who walkes in their cruell waies. The bloud-thirsty and deceitfull man are often linked together in the Scriptures.

CHAP. VII.

AGainst excessiue buildings, ver. 2.
We ought to bee euer prepared for God, ver. 6.
The iudgement of the multitude not to be regarded, ver. 6.
Wicked men abuse learning against the truth, ver. 15, 16.
Christs best Schollers doe learne to doe their lesson, ver. 17.
Not Christ, but Antichrist, seeketh his owne glory, ver. 18.
Men will more easily endure reproofe for their sinnes they haue committed, then for what they purpose to doe, ver. 20.
How the Lords Day is to bee kept, ver. 21, 22.
Iudge no man by outward appearance, ver. 24, 38.

fore Saint *Peter* hath no priuiledge here aboue his fellow Apostles.

Vers. 70. *I haue chosen you twelue.*

In outward shew *Iudas* seemed to excell the most of Christs Disciples: for first, hee was one of the twelue, and therefore aboue the 70. Secondly, he was as the honestest man, trusted with the money. Thirdly, he pretended charity to the poore more then any other. Fourthly, he would not, of pretended deuotion, sit neerest to Christ. Places and Graces make men Apostles, yea Angels: yet Angels falling became Deuils, that is irrecouerable. The eleuen Apostles condemned not *Iudas*, vntill not only their heauenly Master had declared him, but also his own wickednesse. Iudge no man therefore before the time. *Cain* and *Iudas* are the noted monsters of wickednesse, and next to the Deuill, fathers of murther

ther and treason. Hee succeedeth not *Abel* nor *Peter*, who walkes in their cruell waies. The bloud-thirsty and deceitfull man are often linked together in the Scriptures.

CHAP. VII.

AGainst excessiue buildings, ver. 2.
We ought to bee euer prepared for God, ver. 6.
The iudgement of the multitude not to be regarded, ver. 6.
Wicked men abuse learning against the truth, ver. 15, 16.
Christs best Schollers doe learne to doe their lesson, ver. 17.
Not Christ, but Antichrist, seeketh his owne glory, ver. 18.
Men will more easily endure reproofe for their sinnes they haue committed, then for what they purpose to doe, ver. 20.
How the Lords Day is to bee kept, ver. 21, 22.
Iudge no man by outward appearance, ver. 24, 38.

The Israelites had congregations like our Parishes, ver. 35.

The holy Ghost effectuall, as well to vs, as it was extraordinary to the Apostles, ver. 39.

God often turneth the hearts of his Churches enemies, by the preaching of his Word, ver. 46, 51.

Pharises and Papists take the Word from the people, ver. 48.

Condemne not weake Christians, though they liue without the visible Church, ver. 50.

Gods Word is powerfull in the mouth of a sanctified man, ver. 51.

Ver. 2. *Feast of Tabernacles.*

THe Institution of this feast is mentioned, *Leu.* 23. 34. The Iewes obserued it in remembrance of their great deliuerance out of Egypt, and of their lying and dwelling in Tents in the Wilderneſſe during forty yeeres. Wherefore they ſet vp Tents, and made Bowers and Cabines at the ſolemnization of this feaſt. Our life is called a pilgrimage, our bodies, houſes of clay: one of the ſinnes of this age

age is immoderate building. The Patriarkes dwelt in Tents in the first age of the world, and we now chiefly glory in great houses, when the world is at an end, and ready to be consumed with all the workes thereof.

This place receiueth diuers constructions, some (as S. *Austin*) referring the word (time) to our blessed Sauior comming in glory, and that in answere to his Kindred, who by perswading him to goe to *Ierusalem*, sought his glory on Earth: others (as Saint *Chrysostom*) vnderstanding the word (time) to signifie the time of his death, and crosse: And this latter, in my poore opinion, suteth best with that which followeth; for that time of his Disciples being hated, and persecuted, was not yet come: for as yet they were little more then professors of Gods truth, nor did they as yet fully

Verse 6. *My time is not yet come; Your time is alwayes ready.*

fully declare vnto the World its blindnesse and errour. Wee are not worthy nor able to know the time of our dissolution as Christ was, and therefore must be alwayes prepared, as our Lord here witnesseth, *Your time is alwayes ready.*

Vers. 12. *Some said, He is good; others nay.*

The popular are rightly compared to a Beast with many heads, euery head hauing many opinions, and euery opinion many mouthes. It is in our power to endeuour to doe well, but not to gouerne mens speeches of vs.

Vers. 15, 16. *Hee neuer learned.*

Learning is often oppolite to truth, as the Phariſes were to Christ; *Iannes* and *Iambres* to *Moſes*; the *Iewes* and the Philoſophers to the Apoſtles and firſt Christians. I traduce not learning, but highly admire it: onely let all men know, that ſauing knowledge muſt bee gotten out of the Scriptures, and inſpiration of Gods Spirit,

and

and by the same wee ought to regulate all our learning which wee elsewhere obtaine.

The way to vnderstand Gods Lawes and Ordinances aright, is to performe his holy will. We know aright so much of God, as wee doe obey him, else we giue both God and our conscience the lye. True knowledge presently brings forth experience.

Vers. 17. *If any man doe his will, hee shall know the Doctrine.*

He (saith Saint *Augustine*) *who seeketh his owne glory is Antichrist, for our blessed Saviour set before vs a notable example of humility, seeking the glory of his Father, not his owne.* Also (saith Saint *Chrysostome*) *hee sought neyther glory nor principality. But that men might vse moderation in all things after his example, hee said nothing of himselfe that tasted of greatnesse, but spoke wholly in humility.* Let indifferent men consider, how this agreeth with the *Pope*, and his gouerne-

Vers. 18. *Seeketh his owne glory.*

gouernement.

Verſ. 19. *Did not Moſes giue you a Law?*

Chriſt Ieſus came both to fulfill the Law giuen to *Moſes*, and to end the Ceremoniall parts of it: He found at his firſt comming how little the Rulers amongſt the *Iewes* obſerued the truth of the written Law, and how inſtead thereof, they brought in and obſerued their owne traditions. I wish yet at his ſecond comming in glory, he find not the ſame pride reigning in the Temple, 2. *Theſſ.* 2. *The place wherein of all other it ſhould not.* *Matth.* 24.

Verſ. 20. *Who goeth about to kill thee.*

Becauſe our Sauiour propheſied of his owne death, and who ſhould be his perſecutors, the guilty Iewes layde a new ſlander on him. Men would not heare of their miſchieuous purpoſes, euen when they moſt intend them. Wee can better endure to haue our ſinnes reproued, which wee haue done, then the thoughts of our hearts diſco-

discouered, though sinne be not yet perfited.

Circumcision was not first ordayned in *Moses* his time, hauing bin instituted long before, in the dayes of *Abraham*. The vse was to circumcise Children on the eighth day, which the *Iewes* neglected not to doe, though it fell on the Sabbath, albeit it wounded the Infant. Why then is it not as lawfull to cleanse, to heale, or to doe charitable workes on that day? For the same Christ the Lord of the Sabbath effected the one, who ordayned and instituted the other. There is a meane to be kept, neyther to neglect the Lords day, as doe the *Familists*, nor to keepe it so strictly as the *Iewes* did their Sabbath.

Verse. 21, 22. *On the Sabbath day receyued circumcision.*

A sweet singing Bird is oftentimes beheld in a plaine Cage, yet is her tune neuer the lesse melodious. We ought not to

Verse. 24. *Iudge not by appearance.*

to iudge our Brethren by their out-sides. Matter is aboue forme, God bestoweth his gifts as standeth best with his pleasure. And that is most excellent in man, which proceedeth directly from God, being spirituall, as Wisdome, Truth, Iustice, which are no attributes to the outward forme, concerning the execution of the workes of Iustice, and to iudge men without respect of persons. Reade *Deutero.* 1. 17. *Pron.* 24. 23. so forwards, especially see *Iames* 2. 1.

Vers. 35. *Dispersed among the Grecians.*

I note hence, that the *Iewes* were at this time dispersed amongst the Nations, many of them dwelling with the *Grecians*, where they had their Synagogues: as may appeare in diuers places of the *Acts*, specially *Act.* 15. 21. Synagogues began after the Captiuity, but before, euery great Family had a Leuite, to which the lesser resorted,

sorted, as in eating of the Passouer, *Exod.* 12. 4. and so began Parishes and Congregations in Christs Church, whose blessed Ordinance it is. Let no man despise this fellowship, which wee haue amongst our selues, and enioy with libertie, and peace, in our owne Country.

As there is an inward man, so is there an inward thirst, and it behoueth vs more to cherish the inward then the outward. Our affections must wisely carry vs, being moued by loue. *The belly*, saith Saint *Austin, of the inward man, is the conscience of his heart, and the Spring or Riuer which floweth from the belly of the inward man, is good-will, and charitie to his Neighbours.* Reade S. *Matthew, chap. 5. vers. 6, 7.* also *Esay* 44. 3. *Ioel* 2. 28.

Vers 38. *Out of his belly shall flow.*

The former alledged places, whereof that of *Ioel* is repeated,

Vers. 39. *The Holy Ghost not yet giuen.*

ted, *Act.* 2. 17. are hereaymed at by Him who is the giuer of all Prophecy and truth: The holy Apostles were most effectually made partakers of this blessed Spirit, after the ascension of our blessed Sauiour, and that he was glorified when the holy Ghost came vpon them. All that beleeue, are capable of the like blessing and grace, when it shall please the blessed Giuer to powre it downe vpon them: and it hath reference to the ordinary graces of the Spirit, as well as to those that were miraculous.

Verſ. 46. *Neuer man ſpake like this man.*

Our Sauiour as he was God Omnipotent, his Enemies were not of force to lay hands on him, vntill he yeelded that body, which for our redemption hee had taken vpon him: and he being the Word, his words were of efficacy, as to worke in the hearts euen of those who were appoynted to

be

be his persecutors. Reade *Esay* 11.4. So ought wee to be confident of his protection in the cause of truth and godlinesse. God often turneth the hearts of those who leade vs captiue, to pitty vs; & euen amōgst the persecutors, raiseth vp some *Gamaliel & Nichodemus* to defend vs.

The Phariſes ſcorned that any of the common people, who vnderſtood not the Law, (becauſe it was by them hidden from them) ſhould entertayne a thought of beleeuing the truth by other meanes then their teaching. Emulation amongſt Preachers was a dangerous thing in the Apoſtles time, as wee finde it alſo now. Let but any man endued with reaſon and temperance, iudge whether the *Romaniſts* in theſe dayes doe not ſympathize with the Phariſes. They teach their Children to beleeue wholly in the traditions of their Church,

Verſe 48. *This people, not knowing the Law, are accurſed.*

as

as though it, and the falſe *guide* thereof could not erre: They conceale the Word of truth from the popular; and where they permit it, it muſt onely be read with their ſenſe, though differing from the truth of God. So as none muſt heare, but with Their eares; ſee, but with Their eyes; nor iudge, but with their vnderſtanding. O infinit bondage! *Thoſe* (ſaith St. *Auguſtine* vpon this place) *who knew not the Law, beleeued in him who ſent the Law. And thoſe who taught the Law, condemned him who ſent the Law. I came (ſaid our Sauiour) to the end that thoſe who ſee not, might behold, and thoſe who ſee, might become blinde.* When our bleſſed Sauiour ſhall come the ſecond time in glory, I reſt aſſured, that there will be the like cauſe of reformation in *Babylon* (of whom God haue mercy) as there was in *Ieruſalem*.

ly

This *Nicodemus* had certainly a ground of faith, which notwithstanding hee entertayned with feare. We ought to thinke charitably of many, who secretly and timorously professe Christ, vnder the *Turke* and *Pope*, as we may iudge by the late actions in *Venice*. As there are many Wolues within, so there are many Sheepe without: the Riuers of Paradise are found often out of Paradise.

Vers. 50. Nicodemus *was one of them.*

Nicodemus thought, that if his fellow Pharises would but haue had the patience to haue heard Christ his words before they condemned him, they might haue beene drawne to beleeue as well as the people, and their messengers. Christs Word is liuely and full of operation, especially when it is deliuered by a sanctified man.

Vers. 51. *Doth our Law iudge a man, before it heare him?*

CHAP.

Chap. VIII.

God sometimes dispenseth with his owne seruice, to supply our necessities, vers. 6.
Ministers must be carefull to be blamelesse, because they reproue others, vers. 8.
Hypocrites are shamed, but not before their lurking faults are discouered, vers. 9.
It is Christ who onely doth enlighten vs, vers. 12.
The sending of Christ is his incarnation, vers. 16, 17.
The cause of Christs death, was his owne good will, vers. 20.
Christ is sought of many, but found onely by men of good will and sincerity, vers. 21.
Christ Iesus the beginning of all Gods mercies, vers. 25.
Christ acknowledgeth all his power to be receyued from his Father: and so ought wee all the graces wee haue, vers. 28.
Faith is alwayes ioyned with constancy, vers. 31.
Our freedome is spirituall, not temporall, ver. 33.
The bondage of sinne is perpetuall, without grace, vers. 34, 35, 36, 37.
Bitter speeches not to be vsed in reproofe of sinners, vers. 40.

The

The Scriptures giue authority to the Church, ver. 41.
How sinners, being obstinate, are the Diuels children, ver. 44.
Of Sorcery and Diffamation, ver. 48.
The faithfull neuer see death, ver. 51.

THe wicked Phariſes did not bring this ſinfull Woman into the preſence of our bleſſed Sauiour, or demand his aduice, to the end they would be directed by him, but onely (as is heere ſaid) to find matter from his anſwere, wherewith to accuſe him. Now Chriſt had expreſſed, how that hee came to call ſinners to repentance, not to deſtruction: And, *Matth.* 9. 11. when the Phariſes found fault with him, for being in the company of ſinners, eating with them, or admitting ſuch into his company, he anſwereth, verſ. 13. *Goe yee and learne what this is: I will haue mercy, and not ſacrifice.* Which words, there alledged in

Verſ. 6. *And this they ſaid to tempt him.*

in defence of his conuerſation with ſinners, and thoſe againe, *Matth.* 12. 7. concerning the Diſciples plucking corne on the Sabbath day, doe argue a deepe point: and therefore Chriſt addeth, Go learne what that meaneth. Which (ſubmitting my ſelfe to the iudgement of the Church) I take to ſignifie, That God is pleaſed oftentimes to diſpence with his owne glory and ſeruice, when the neceſsity of doing good to our brethrens ſoules or bodies requireth it. Let ſtrict and ſtrait-bowelled men conſider this, who, vpon euery fault detected or ſuſpected, are fit to condemne their brethren. *The Phariſes* (ſaith Saint *Auguſtine*) *obſerued, that our Sauiour was euer milde: for it was foretold of him, by way of acclamation, Pſal.* 45. *Propter veritatem, manſuetudinem, & iuſtitiam, &c. Proceed, and raigne, for thy truth, meekeneſſe, and iuſtice.*

stice. Touching his writing on the earth, he did it, (saith Saint *Augustine*) *as denoting that such Pharises were to be written or recorded on earth, and not in Heauen. And in that he writ with his finger on earth,* saith *Beda, he shewed, that it was himselfe who once wrote the Law of Iustice in stone, and now of mercy in earth.*

By *Moses* Law, adulterers and adultereſſes were to be ſtoned to death, *Leuit.* 20. 20. If thē he differed from that Iudgment, they thought thereby to take occaſion to accuſe him: Therfore he did not ſay, Let her not be ſtoned, which had contradicted the Law, nor Let her bee ſtoned: for hee came not to deſtroy, but ſeek that which was loſt. What ſaid he then? *He of you who is without ſinne, let him caſt the firſt ſtone. This was the voyce of Iuſtice; Let the ſinner receiue puniſhment, but not by the hands of malicious ſinners:*

Verſ. 7. *Let him that is without ſinne, caſt the firſt ſtone.*

Let the Law be fulfilled, but not by those who wilfully wander from it; *Augustin.* Let Ministers auoid scandals, who are the publike reprouers of sinne: for the sinnes of Teachers, are the teachers of sinne.

Verſ. 9. *They went out, one by one.*

Whileſt our Sauiour ſtooped the ſecond time, as not deigning to behold thoſe men of ſin, they beeing ſtrooken in their conſciences with his words, retired all cloſely. The pride of Hypocrites cannot bee better broken, than with the hammer of Gods Iudgements, beating on their conſciences. *Two were left*, (ſaith S. *Auguſtine*) *Miſery and Mercy.*

Verſ. 12. *I am the light of the world.*

We haue no light in vs, but what we receiue from the Spirit of Chriſt: hee from whom his Spirit is withdrawne, liueth in darkneſſe, as in in a day without the Sunne, or a night without a Lanthorne. If then we deſire light, we muſt in all humility

humility follow Christ our Mediator, in whose light we shall see light, & from whose beames we shall receiue his Spirit.

Saint *Augustine* asketh, *If the Father remaine with him, how did he send him (as is heere said?)* To which that Father answereth: *Thy sending, blessed Lord, is thy Incarnation: neither did he yet euer withdraw himselfe from God his Father; for the Father and the Sonne were euery where.* For though hee tooke vpon him the shape of a seruant, yet did hee thinke it no robbery, to be in the forme of God, *Philip.* 2.

Vers. 16. *I am not alone.*

This allegation is a full proofe of the distinction of persons.

Vers. 17.

The Treasury was a sequestred part of the Temple, where the holy Offerings were laid vp: a publike place: yet had his aduersaries no power to lay hands on him, vntill it were permitted vnto them. Our

Vers. 20. *In the Treasury.*

bleſſed Sauiour accompliſhed what hee came for; and then, *mortuus eſt, quia voluit*; he dyed, becauſe he was willing to dye.

Verſ. 21. *You ſhall ſeeke me.*

The abode of our Lord Ieſus on earth, and eſpecially his time of manifeſtation, was but ſhort; thoſe who apprehended him not during his abode, will notwithſtanding ſeeke him when he is gone. All ſeekings are not alike. Thoſe are ſaid to ſeeke him aright, who deſire to find that Word which was euermore with God. Saint *Auguſtine*, vpon this place, ſaith, *You ſeeke mee not with a zealous deſire, but with hate.* As a deformed perſon deſires to looke in a glaſſe, but loues not the glaſſe when he beholds his owne deformity; ſo, many deſire to heare of Chriſt Ieſus, to learne knowledge, and to bee tampering with Religion: but when it diſcouereth their vgly ſtate, they

they trample on the Pearles, and all to rent thoſe who preſented them, *Matth. 7. 6.* He who dyeth in his ſinne of Rebellion and diſobedience, may come to Chriſt indeed in the outward Church, but neuer attaine to the Place whither Chriſt and thoſe who are his, goe into glory: but thoſe who embrace Chriſt with good wil, are illuminated by the Author of Grace, and neuer are ſaid to dye, for that they paſſe with Chriſt to Eternity; as a man cannot be ſaid to loſe his office, when hee is preferred to a higher.

Verſ. 25. *The beginning.*

This queſtion [*Who art thou?*] is like to haue proceeded from the former words, [*Vnleſſe you ſhall beleeue that I am He, &c.*] The anſwer receiueth more generall interpretation from the Greeke Originall, than any that I haue read: theſe ſhort Notes are not fit to containe them; I

will only presume to set downe my poore opinion, though differing, it may be, from diuers. I take the true sense of the Greeke, according to the accents and points, to be, *The beginning, that which also I deliuer vnto you.* *Beza*'s Interpretation, and our Vulgar, I confesse to be otherwise; for they translate it, *That which from the beginning I say vnto you.* Our blessed Sauiour confirmed what the holy Prophets had propheſied euer since the world began. We are taught in all Scriptures, that as he was borne of God, he was before all worlds. So this Euangelist beginneth with these words; *In the beginning was the Word, &c.* By which words it is sufficiently noted, that Christ is meant. Wherefore I cannot conceiue, that there can be any errour in vnderstanding the sense of these words, thus; That hee professeth himselfe heere

heere to bee that Eternall, by whom all the Actions and bleſſings of GOD are deriued in time, vpon all his Creatures. But I ſubmit my ſelfe to the more learned.

Many of thoſe, who would not vnderſtand the Eternall God to be the heauenly Father, of his only begotten Sonne Ieſus Chriſt did notwithſtanding acknowledge him for ſuch after his paſsion, hauing beheld the maruellous Eclipſe, the renting of the vayle of the Temple, his miraculous Reſurrection, &c. Whereof, That one of the Ecclipſe, att he full Moone, when as the Sunne and Moone were oppoſite, made *Dionyſius*, then a Heathen Philoſopher, to ſay, *Either the God of Nature ſuffereth, or elſe the fabrike of the World is like to bee diſſolued.* See heere the infinite humility of our Lord, as he was man, wherin we ought all to imitate him:

Verſ. 28. *When you haue lift vp the Sonne of man.*

I doe nothing of my ſelfe.

For, doing workes aboue the power and vnderſtanding of men, yet he appropriated none of them vnto himſelfe, thereby ſhewing that hee was voyd of arrogancy, acknowledging his heauenly Father, who was the Fountaine of his Diuinity, to be Author of all his words and actions. He who imitateth his bleſſed Sauiour in this true obedience, vndertaking nothing, nor challenging any thing vnto himſelfe, but referring all to the diuine Spirit of God working in him, which will neuer refuſe to be an Oracle of Truth vnto him, if he conſult ſeriouſly and deuoutly with it, is not farre from the right path.

Verſ. 31. *If you continue in my Word.*

It is not enough to beleeue, except wee perſiſt ſtedfaſtly in true faith, without doubting or wauering. To perſiſt in the Word of God, is to yeeld vnto no temptations. Likewiſe, that is truely ſaid to be *faith*, when

we beleeue that which wee ſee not; and *truth*, when wee behold and apprehend, and conſtantly obey that aright which we haue beleeued. As wee call an inconſtant perſon, a falſe or faithleſſe man, and not to bee changed, is to be Eternall.

Such can neuer vnderſtand aright, whoſe hearts are not ſeaſoned with the Spirit of Grace and Truth. The Iewes, to whom our Sauiour vttered this doctrine, vnderſtood all his words carnally, as of ſeruile bondage to earthly maſters; and although they claimed a priuiledge of freedome from their Father *Abraham*, yet might they haue called to mind, euen in that ſenſe, that *Ioſeph* was ſold by his brethren, many holy Prophets led into captiuity, yea, the whole Nation, and that at this time they were ſubiect to the Romane power.

Verſ. 33. *Wee be* Abraham's *Seed.*

Verſ. 34. *He that committeth ſinne, is the ſeruant of ſinne.*

Hee that is Bond-ſlaue to a

hard Maſter, may gain his freedome by his heeles, or purchaſe it with his money; but he that is bond-ſlaue to ſinne, carrieth his fetters with him, whereſoeuer hee runneth: the ſinnes which he committeth, lye hid within him, whereof the concealed pleaſure fadeth like a tickling; which cauſeth a man to laugh, and yet with paine. But the ſting remaineth, and that in the conſcience, from whence it can neuer bee remoued, except true contrition and hearty repentance draw vs to call on God, by lowd cries and hearty prayers, to vouchſafe vs his helping grace for deliuerance. Reade *Rom.* 6. verſ. 19, 20. ſo to the end: alſo, 2 *Pet.* chap. 2. verſ 19. ſo forwards.

Verſ. 35. *The ſeruant abideth not in the houſe.*

No fleſh ſubiect to ſinne, can euer haue a firme abode in the Church of God: and therefore the Iewes deſcent from *Abraham*, could not free them from the

the bondage of ſin. But Chriſt remaineth in his Church, the Houſe of God, euermore: hee onely is truely free, and all our hope muſt conſiſt in receiuing freedome and deliuerance by grace from him, who is free of himſelfe.

And if hee ſet vs at liberty, then are we truely free, there being none other that can effect it, ſauing hee that came without ſinne, and was made a Sacrifice for ſinne. *God gaue vnto man a free will, but by diſobedience he loſt both it and himſelfe. He that ſinneth freely, followeth his owne will, not the will of God.* Let vs then vſe that great gift and bleſsing, as wee ought, in ſeeking to free our ſelues from ſinne: for he onely hath a free will, who hath a good will.

Verſ. 36. *If the Sonne make you free, you are free indeed.* Auguſtin.

Thoſe who are not ſpiritually begotten of God, the Author of Truth, cānot loue the Truth. The Iewes ſtood vpon their deſcent

Verſ. 40. *This did not Abraham.*

deſcent from *Abraham*, concerning the fleſh, which could yeeld them no iuſtification; but they followed not the ſteps of that holy Father in the wayes of righteouſneſſe. Our Sauiour did not ſay they were the ſons of the Diuell, in regard they were men, but in regard they were wicked, and followed not the Truth; ſo as hee onely reproued their ſinne in theſe hard termes. Much leſſe ought wee to vſe bitter ſpeeches againſt our brethren; for our ſelues are, or may bee as euill: and who knowes mens hearts, as Chriſt did?

Verſ. 41. *We haue one Father, which is God.*

Now that their allegation of their Father *Abraham*, that is, the viſible Church, would not ſerue their turnes, nor that they could draw any words from Ieſus, concerning *Abraham*, whereby to intrap him, they endeuour to make him a Schiſmatike from the Church, be-

cauſe

cauſe God was their Father. So ſometimes, by the authority of the Church, *Abraham* is their Father; ſometimes of the Scriptures, they challenge God to be their Father. In this manner running in a circle, doe Papiſts defend their errours: for let the moſt learned of them ſay, How doe they know which is the Church, but by the Scriptures?

. *Iudas* was before called a diuell: and ſo heere are theſe perſecuting Iewes. Man was created of God: But Man by diſobedience fell from GOD; and the cauſer of this diſobedience was the Diuell, who did neither create nor beget him, but poſſeſſed him. We haue all and ſinguler both an earthly Father and a ſpirituall father: from our earthly Fathers wee enioy the vegetatiue and ſenſitiue; from our ſpirituall Father, *reaſon*, *knowledge*, and *will*. If God be

Verſ. 44. *Ye are of your father the Diuell.*

bee our ſpirituall Father, then are wee indued conſequently with loue and truth, Iuſtice and peace: For we, euen, as it were, naturally, hate ſin proceeding from diſobedience, arrogancie, and ſelfe-will, and that not in our ſelues onely, but alſo in others. If the Diuell be our ſpirituall father, then wee hate Truth, and are aduerſe to Iuſtice and Peace; we are proud, vaine-glorious, rebellious, reuengefull, malicious.

Hee in whom the workes of the Diuell are found, may, in my poore opinion, bee rightly called a Diuell, according to the Word of our bleſſed Sauiour. Such are all profeſſed lyers, ſlanderers, murtherers, blaſphemers, Idolaters; Reade 1 *Ioh.* 3. 8. and generally all ſuch as hate to be reformed: for ſo doth the Diuell.

Verſ. 48. *Thou art a* Samaritane, *and haſt a Diuel*

The Iewes ſaying of Chriſt, that he was a *Samaritane*, and had

had a Diuell, doe intimate, the *Samaritanes* were giuen to sorcery, which made them so much to magnifie *Simon Magus*. To haue a Diuell, is to be conuersant and familiar with that euill spirit. See 1 *Sam.* 28. 8. This is a most irreligious wickednesse; yet sometimes the Diuell hath power to bee a spirit of diuination, *Act.* 16. 16. without the parties consent; so also, *Matth.* 8. 29.

Those who obserue the word of God as they ought, shall enioy euerlasting life. A true Christian, consisting of a spirituall soule, as well as of an earthly body, cannot be truly said to be absolutely dead, when the one halfe of him onely, and that the more vnworthy part, is decayed. The Cage is onely wasted, and the sweet-singing Bird ascended to a higher habitation. That Spirit which the eternall God breathed into man, after his

Vers. 51. *He shall neuer see death.*

his body was framed, and whereby he receyued the similitude of God, might returne, but neuer periſh, ſeeing that it is a gift proceeding from the euerlaſting.

Our Sauiour himſelfe, who deliuered this Doctrine, was to dye concerning his body, and therefore hee ſpake not of it, but of the eternall death of the ſoule, whereto the Deuill and his angels are condemned, being vtterly debarred from the true life. He then ſhall neuer ſee death, who keepeth the words of Chriſt: for true faith ſo quickeneth the ſoule of man, as that death can faſten no deadly wound vpon it.

CHAP.

CHAP. IX.

AN vnanswerable argument against Pelagians and Anabaptists concerning crignall sinne, vers. 2.

Men naturally vnperfect by birth, as fooles, blinde, lame, crooked, &c. how to bee vsed, vers. 3.

Christ is our light, and euer moueth and lighteneth those that are his, vers. 4

God worketh by meanes, without meanes, and often against meanes, vers. 6.

Shiloh one of Christs names, vers. 7.

The true spirituall Christian Sabbath, vers. 16.

Excommunication oftentimes abused, vers. 22.

God heareth the prayers of the faithfull, but not of obstinate sinners, vers. 30, 31, 33, 35.

Proud Hypocrites are in worse case, though in the visible Church, then ignorant Heathen without it, vers. 39.

THe Disciples learned from Christs former lessons, that sinne was the

Vers. 2. *Hath this man sinned, or his parents?*

the cauſe of maladies, as death is the reward of ſin. Alſo in asking, Whether he had receiued this puniſhment for his owne ſinnes, or the ſinnes of his Parents: That queſtion had reference to the ſecond Commandement, where God pronounceth a ſeuere iudgement, to viſit the Children for the iniquities of their fathers, vnto the third and fourth generation. Though our ſelues ſhould neuer actually ſinne, yet haue wee from our Parents ſufficient originall guilt to make vs lyable to all puniſhment. The imperfections, ſickneſſe, and death of the Infants, is an vnanſwerable argument againſt *Pelagians* and *Anabaptiſts*, that they are borne and guilty of ſinne; elſe GOD would not puniſh them being innocents.

Verſ. 3. *Neyther this man, nor his parents.*

We are taught here, not to draw generall Rules from Gods iudgements vpon men, to our owne

owne fancies: God, who created all things, is also the euerlasting disposer of what hee created. It were too much presumption in man to diue into his secrets: Therefore I note hence, that reprehending his Disciples for their question moued, *Why the man was borne blinde*, Christ meeteth with a common and foule abuse, to iudge euill, or to make laughing-stocks of such whom God, as it were, marketh to be occasions to exercise our Charity vpon them, as ideots, lame, blinde, or other defotmed men.

Whilest our blessed Sauiour was in the World, he being as truely God as man, light was in the World, and whilest that light remayned on earth, it wrought and was not idle; No more then the miraculous creature of light, the Sunne, which neuer remayneth fixed (but by miracle.) When that light is taken

Vers. 4. *I worke whiles it is day.*

taken from out of the World, then there remayneth nothing but ignorance and darkeneſſe. Chriſt neuer was, is, nor will bee, abſent from well-will'd men, ſuch who euermore reſigne their carnal naturall wils, ſubmitting themſelues in true obedience to his bleſſed eternall will. But woe bee to ſuch, as through wilfull diſobedience ſhut the doores of their vnderſtanding, not ſuffering Chriſt to enter into their hearts, and poſſeſſe them, liuing in darkeneſſe. So we may ſee together in one place, both *Goſhen* and *Ægypt*.

Verſ. 6. *Hee made clay.*

Though Chriſt could haue cured him by his word onely, yet it pleaſed him here to vſe a meanes, though in mans reaſon nothing proper, but rather contrary. Hee who created man with his eyes, and all his other members out of the duſt of the earth, was alſo able to giue him ſight

ſight by the ſame element.

Shiloh is of old the name of the Meſsias, *Gen.*49.10. and it ſignifieth the water wherein the new-borne Childe is waſhed, as the learned haue obſerued. So Chriſt Ieſus is often in this Goſpell ſtiled *the water of life*, and eſpecially *Collyrium*, eye-ſalue, or eye-water, *Reuela.* 3.18. Verſ. 7. *Waſh in* Shiloh.

The Phariſes, who ſought all occaſions to intrap our Sauiour, found fault againe with his curing on the Sabbath. *He*, ſaith Saint *Auguſtine, who was without ſinne, did euermore obſerue the Sabbath: for to obſerue the Sabbath, is ſpiritually vnderſtood, to reſt from ſinne.* And this GOD ſheweth, when he recommendeth the Sabbath in theſe words, *Doe no ſeruile workes.* Now learne of our Sauiour, what is to be vnderſtood by a ſeruile worke. Euery one that committeth ſinne, is the ſer- Verſ. 16. *He is not of God, becauſe hee keepeth not the Sabbath.*

ſeruant of ſinne: whereas all good workes, yea euen our ſufferings, haue their Sabbath annexed, becauſe they bring with them the quiet fruit of righteouſneſſe.

Verſ. 22. *Throwne out of the Synagogue.*

The throwing out of the Synagogue, was a kind of excommunication, and it may hence appeare, how excommunication was abuſed in thoſe dayes, euen as it is in theſe: for they did not vſe that Diſcipline againſt Blaſphemers and Heretickes onely; but whoſoeuer contemned their wils, their Edicts or traditions, thoſe they pronounced excommunicate, as if they had beene haynous ſinners.

Verſ. 30, 31, 33. *God heareth not ſinners, but he that worſhippeth God, hee heareth.*

The poore man proueth, that Ieſus (without doubt) was of God: for God heareth not the wicked, but the faithfull and well-willed. Though our good workes deſerue nothing, yet God ſo ordayned, that, according

ding to the measure of our sincerity, so shall the effect of our prayers bee. Reade *Prou.* 15. 29. and 28.9. Also, *Esay* 1.15.

Hence I note the infinite mercy of our sweet Sauiour, as I vnderstand from the words *(hauing found him,)* That hee went to seeke this poore faithfull man, and to instruct him. Those who stand firme vnto the end, euermore professing and acknowledging their Master in the midst of persecution, may be sure that our Lord Iesus one day will finde them, and leade them to true felicity. See *Iohn* 5.14.

Verſ. 35. *When Ieſus had found him.*

The Nations (saith St. *Paul*) *which sought not iustice, found That iustice which proceeded from faith in Christ: but Israel magnifying their owne righteousnesse, could not attayne it.* The very Heathens, who neuer knew God, are not so guilty as those who take vpon them

Verſ. 39. *That they which see not, might see, and you which see, might be made blind.*

them knowledge, though a falſe one, and are ſo reſolute in their errours, as that they ſcorne with the Phariſes heere to be accounted blinde. Many might haue attayned ſaluation from Chriſt, if they had not thought, that of themſelues they had already attayned it. Saint *Paul* durſt not ſay ſo of himſelfe, *Phil.*3.12.

CHAP. X.

CHriſt is the onely doore whereby we enter into Gods Kingdome, as hee hath reuealed himſelfe in his Word, verſ. 1. *and hee is to be taught by his Miniſters,* verſ. 2, 3, 4.

Many theeues in the Church before Chriſts time and ſince, verſ. 8.

Chriſt the doore by whom we goe out, in beholding the creatures; and goe in, by meditating on his Word, verſ. 5.

The Apoſtles are equally doers, verſ 11.

Hypocriticall Preachers, hyrelings, verſ. 12.

Chriſt the Word, by eternall generation, verſ. 18.

Of

Of the Apocryphall Bookes, vers. 22.
That the Church hath power to ordayne Holy-dayes, vers. ibid.
Our bodies, Temples of God, vers. 23.
Christ, as God and man, had two wils, vers. 30.
Truth ought to be beleeued, without expecting miracles, vers. 41.

OVr Lord Iesus is the way and doore, by which wee haue entrance into the Kingdome of his heauenly Father. Hee then who seeketh an entrance vnto that blessed Kingdome by other meanes then he hath prescribed, seeketh to robbe him of his glory: so doe all false teachers, who eyther are or haue beene preferrers of their owne wayes & traditions, before the pure Word of the eternall God. Christ must be the onely marke whereat those who truely professe his name must ayme, and the way to him, is to meditate on his Word and imprinting the same in our hearts, to pro-

Vers. 1. *Hee that entreth not in by the doore.*

 fesse

feſſe it without hypocriſie. *He* (ſaith Saint *Chryſoſtome*) *who inſtructeth not himſelfe by the Scriptures, but ſeeketh knowledge by other meanes* (*that is, propoundeth to himſelfe another way*) *is a thiefe.*

Verſ. 2. *Hee that goeth in by the doore.*

To the contrary, he who is a true and zealous teacher of the Word, hath the honour to bee called of our Sauiour a *Shepheard*: and ſuch a one, to whom the gates of heauen will be opened: not onely for himſelfe, but ſuch alſo of his flocke as hee ſhall haue ſeaſoned with the bleſſed Word. *Hee* (ſaith Saint *Auguſtine*) *who will ſeeme to be God, being but an earthly man, imitateth not him who being God, became man. Chriſt is the doore, who is truth; who then openeth the doore, but hee who teacheth truth? Chriſt is a low doore, hee who entreth by this doore, muſt ſtoope and humble himſelfe.*

Where

Whereas many ſhall bee drawne by the preaching of the Word, from darkeneſſe to true light, our bleſſed Sauiour will march before them, after they are preſented vnto him, as hee did before the *Iſraelites* in the Wilderneſſe in the Pillar of fire: And they will know his voyce, forſaking all falſe inſtruction and Inſtructors.

Verſ. 4. *Hee goeth before, and the Sheepe follow him.*

Moſes and the Prophets preached Chriſt the *Meſsias*, beleeuing in him, and therefore were of his flocke: and all ſuch as he pleaſed to ſend before his Incarnation, as Heralds to proclaime his bleſſed name, were as ſtrong in faith, in regard they beleeued that the eternall Word was to come in the fleſh, as we who beleeue moſt certainely that he is come. This place then reprehending thoſe who went before Chriſt, cannot be meant by thoſe holy fore-runners, but muſt ſignifie

Verſ. 8. *All that come before mee are Theeues.*

intruders and ſeducers: for wee may obſerue, that during all the time of the old Teſtament, the Writings of *Moſes*, and the Prophets, doe teach nothing but the pure ſeruice of the true God, by the mediation of the *Meſsias* who was to come. But after the returne from captiuity, there aroſe vp *Samaritanes*, *Sadduces*, *Phariſes*, *Iuſticiaries*, *Traditionaries*, *Herodians*, *&c.* and in all that time, vntill the comming of Chriſt, though theſe falſe teachers preuayled in the outward Church, yet euen then God knew who were his, and Chriſts ſheepe did heare his voyce. See *Matth.* 1.13. The very Progenitors of Chriſt from *Zorobabel* vnto *Ioſeph*, were not knowne, and had no vogue in the World, vntill by the Euangeliſts they are named; whereas the corrupters of the truth kept both the Seat of *Dauid*, and Chayre

of

of *Moses*. If it were so, when the Church of necessity had an outward visibility, because Christ was not yet come, how much more may it happen in these after-times, when Christs presence in his Church onely is spirituall.

Christ would be vnderstood to be the doore, *that is*, hee is the Mediator, by which his Elect must enter, and goe out, as the doore is to the house. All such as wander, and stray from this truth, feigning lyes and lying wonders, seeking to seduce the wretched (and euen the Elect, if it were posible) are Theeues and Murderers of soules. Truth in humility, ioyned with loue and obedience, is the way, and doore to guide and direct vs vnto his pastures of beauty, plenty, and felicity. By going in, I presume to vnderstand such, who receiue and conceiue the Word of Truth aright,

Vers. 9. *Hee shall goe out and in, and finde pasture.*

They goe in and out.

right, laying it vp in the clo-ſets of their hearts, where it fructifieth, by the ſecret influence of Gods Spirit. By going out, I likewiſe apprehend the beholding of God in his Creatures, and the gouernement of the outward World. See both theſe expreſſed, *Pſalm.* 19.1, 7, 8. And whileſt we liue in the world, wee are ſubiect to this going in, and going out. In the former we cannot ſtray, but in the later: When we goe out, we muſt returne euermore readily againe, like wel taught ſheep, when wee heare the voyce of our bleſſed Shepheard, who ſeeketh vs when we doe wander.

Verſ. 11. *I am the good Shepheard.*

If Chriſt be the doore (ſaith S. *Auguſtine*) *how maketh hee his entrance by or through himſelfe? Euen as hee himſelfe knoweth the Father, and wee receiue that knowledge from him: So hee entreth into the Sheep-fold, by or of himſelfe; and wee through him:*

We.

We, because wee professe Christ, haue therefore entrance by the doore. Now, if the Rulers of the Church, who are sonnes, are also Shepheards, how is there but onely one Shepheard? to wit, *Because they are all the members of one Shepheard: and hee truely that is the Shepheard, distributed to his members: for* Peter *was a Shepheard, and so were all the other Apostles, and all good Bishops. But no man saith hee is the doore: That, hee retayned as proper to himselfe.* I haue the rather set downe these words at large, falling in my way of study, perceyuing thereby, that Saint *Augustine* attributeth no especiall deputation to St. *Peter*, more then to his fellow Apostles.

Hee who entreth into the Church, eyther by Simony, or other indirect meanes, and whose ends are wealth and preferment, when they take vpon

Verſ. 12. *The hyreling ſlyeth.*

them the Miniſtery, being not called to it out of zeale and feruency to the bleſſed Word, may be ſaid to be Mercenaries, and Intruders, who no ſooner behold a Cloud threatning perſecution, but that they ſeeke ſhelter for themſelues, abandoning their flocke to the wide World: we may reioyce for their good parts, as Saint *Paul* did, that Chriſt was preached, but for themſelues, they ſhall finde their reward, *Pſalm.* 50.16,22. *Matth.* 7.22,23.

Verſ. 18: *I haue receyued this Commandement from my Father.*

Touching theſe words, *Alcuinus* ſaith excellently: *The Word did not receiue the Commandement by word, but euery command is and remayneth in the onely begotten Word of the Father. When the Sonne is ſayd to take that which hath a ſubſtantiall conſiſtence in himſelfe, his power is not made leſſe, but his generation is ſhewed: for the Father did by begetting, giue all*

things

things vnto his Sonne, whom hee begot in perfection.

This Feast being yeerely celebrated in memory of the renouation of the Altar of the Temple, hauing beene long polluted, was consecrated anew by the meanes of *Iudas Machabaeus*. It is called in the Latine translation, *Encania*, a nomination deriued from the Greeke. Obserue that this Feast was ordayned not by God himselfe, or his Prophets, but when there was no extraordinary commandement, onely by the commandement of the Church.

Vers. 22. *The Feast of Dedication.*

The Old Testament was shut vp, *Malach.* 4. 4, 5, 6. *Remember the Law of* Moses *my Seruant, &c. Behold, I will send you* Eliah, *&c.* By which it appeareth, that betweene the two Angels, *Malachi* and *Iohn Baptist*, there was no other to appeare, but the Church was to be content with what *Moses*

and the Prophets had already taught them, without any extraordinary Prophet to ariſe: and this is a ſtrong prooſe, that none of the Bookes written after *Malachy* before the New Teſtament, were to be eſteemed canonicall. The Goſpell beareth hereunto witneſſe: for when *Iohn Baptiſt* was borne, the mouth of the ſuſpended Prieſthood was opened, and then that ſignificatiue ſpeech of the Old Teſtament, is vſed, *Lu.* 1. 68. That *God had viſited his people*: And more plainly, *when our Lord Ieſus manifeſted himſelfe by his miracles, Luk.* 7. 16. A great Prophet is rayſed vp among vs, and ſurely God hath viſited his people: Now in the middle time almoſt, ſome hundreds of yeeres betweene the laſt Prophet of the Old Teſtament, and before the firſt of the New, was this Feaſt of dedicatiõ ordained, as you may read 1

Mac.

Maccab. 4.59. From whence I gather, that the Church of the New Couenant being founded by greater power, and settled vpon better promises then the Old, hath as great authoritie to ordaine Feasts and Anniuersaries, besides the Lords day, as *Iudas Macchabeus* had besides the Sabbath; and her Children ought not to be scandalized, but celebrate and keepe them with due deuotion, as our Lord himselfe did heere the Feast of the Dedication.

I doe not meane heere to plead for *Baal*, nor to maintaine such Festiuals as were the effect of the *Popes* false doctrine, or vsurped power, but onely to shew the right and cõueniency which the Church of *England*, my Mother, hath to authorize such Anniuersaries and Holy-dayes as are by her ordayned: and although her wisdome hath beene abundantly

ly iuſtified by her Children, I truſt my paynes ſhall not be reiected, ſince I ſtudy her peace.

Our Feaſts are all of Chriſt Ieſus his Natiuity, Perſecution, Circumciſion, Epiphany, that is, manifeſtation to the Gentiles, Death, Reſurrection, Aſcenſion, Sending of his holy Spirit: Thoſe of the bleſſed Virgin, our Lady, belonging alſo to her Sonne: for the Annunciation is of his Conception; the Purification, of his preſenting in the Temple. We keepe alſo the Feaſts of S. *Iohn Baptiſt*, the twelue Apoſtles; the Protomartyr Saint *Stephen*, and a Thankſgiuing for Gods protection of vs by his Angels, and for the Saints in glory. The number is not great, nor the manner ſuperſtitious; but they are ſo many occaſions to meete together, call vpon God, and to commemorate, with exhortations to imitation of them, the

mercy

mercy of our Lord Iesus, and the faith and constancy of his Saints. I will come to some particulars. In the Primitiue times, the faithfull, though it were in Vaults, (in *Cryptis*,) yet the Assemblies were vsed to be in some places where some holy Martyr was buried. Such may bee the literall meaning of Saint *Iohn*, *Reuelat.* 6. 9. The soules vnder the Altar, that were killed for the Word of GOD, and for the testimony which they maintained: and the most probable meaning of that hard place, 1 *Cor.* 15. *Baptized ouer the dead* (as our Lyturgie readeth it) is gathered out of *Eusebius*, That the first Christians vsed to set their Baptistry or Font ouer the bodies of the Martyrs, both to honour the memory of those valiant *Heroes*, and to shew, it was the same faith, vnto which the baptized were initiated, wherein the

the Martyrs dyed. The Apoſtle ſeemeth to allude heereunto, *Rom.* 4. 6, 2, 34, &c. where hee openeth the Doctrine of Baptiſme by *Death*, and *Burriall*. So their faith made them Martyrs, & their Martyrdome Saints, long before the Pope practiſed his Canonizations: For the whole Church in generall, eſpecially that, where the Martyrs ſuffered, ordained thoſe anniuerſaries in memoriall of the Saints, without any expectation or requeſt of the Biſhop of *Rome's* power, as appeareth by many of them kept in the Greeke Church, which the *Roman* Breuiary neuer took notice of. To come a little neerer the preſsing of this matter; We may conſider, that all our moueable Feaſts they are centred, as it were, vpon the Feaſt of *Whitſunday*, being the laſt of them: the Dominicals, or Sundaies carrying the Number

ber forward: as first, second, third, &c. after Pentecost; and the rest counting backward vntill Aduent, doe meete againe with the last, as 50. daies before *Whitsunday* is *Easter*; three dayes before, the Passion; 4. dayes yet backe, Palm-Sunday, (for so long it appeareth, Christ was in *Hierusalem*, before his betraying;) and so may we reckon of the rest. Now, to proue this Apostolicall, and the rest, I find my selfe vtterly debarred of vsing the testimonies of Antiquity, not because they are not pregnant, as appeareth by diuers of the Fathers Sermons, written *De Tempore*, especially *Chrysostome*, *Austin*, *Eusebius*, *Emisseus*, *Leo*, *Haymo*, and many others; but because, in this manner of controuersies with men that dissent from our Church, none of the Fathers are regarded. If therefore it appeare that the Apostles them-

themſelues kept the *Whitſunday*, I truſt, men not giuen ouer to the ſpirit of contradiction, will receiue ſome ſatisfaction. See therefore *Act.* 2. 1. Saint *Luke* plainely ſaith, That the holy Ghoſt deſcended when the fiftyeth day was commen; which muſt needs be accounted frō the Reſurrection of Chriſt: So, as it were to giue vs inſtruction to keepe thoſe dayes in remembrance, he tells vs in the former Chapter, that Chriſt. after his riſing againe, conuerſed with his Apoſtles 40. dayes, to which the reſt muſt bee added, to make them fifty. The Ceremoniall Law of the Iewes was now wholly abrogated; therefore of their Pentecoſt it were prophaneneſſe to thinke the Euangeliſts meaning; neither ſtood it with the honour of our Sauiour, to nobilitate their Feaſt with that glorious bleſsing. Why was it then done

done on the fiftieth day? Mr. *Caluin* saith, that Christ chose his twelue Disciples, in resemblance of the twelue Patriarks; (our Lord intimated so much, when he saith, *They shall sit on twelue seates, and iudge the twelue Tribes of Israel:*) and the 70 Disciples, to paralell the 70. Elders, vpon whom *Moses* spirit by God was imparted. Is it lawfull for Mr. *Caluin* thus to proue his intent by numbers? And are not these numbers too ceremoniall, and abrogated as Iewish? and must the Feasts of the Church, hauing such ground, be accounted so? Surely the reason also is more pregnant: for as the Law was giuen on Mount *Sinah*, iust fifty dayes after the *Israelites* deliuerance from *Pharaoh*: so was the blessed Spirit shed on the Church, iust so many dayes after that Christ had delinered vs from our spirituall bondage,

bondage, whē he roſe again for our Iuſtification. And this to be the reaſon, euen all our new Writers doe agree. For the celebration of the holy Weeke, and Good-Friday, the Apoſtle, treating of the inſtitution of the Communion, whereby we ſhew the Lords death vntill he come againe, expreſſely ſaith; that it was done the ſame night wherein hee was betrayed; as warning vs to remember the Day, the third after which, according to the Types and Prophecies, Ieſus did riſe againe. There is ſome ground alſo in the holy Story, that the Apoſtles did yerely keepe the *Whitſunday*: See *Acts* 18.21.&20. 16. Saint *Paul* laboureth by all meanes to bee at *Ieruſalem* at the Feaſt, nay at the very day of *Pentecoſt*. He makes mention alſo of this Feaſt, 1 *Cor.* 16. 8. To what end ſhould hee doe ſo, and that at *Epheſus*, *Miletum*,

Co-

Corinth, all Gentile Churches, if hee had either meant the Iewish *Whitsunday*, or that the Church then had not kept the anniuersary of the sending of the holy Ghost.

Concerning our moueable Feasts, a learned Bishop, lately in a Sermon before his Maiesty, deliuered. That in the times of our fore-Fathers, when the Word of God was precious, the Holi-dayes were a great meanes of instruction to support their faith, by remembring the Conception, Natiuity, Circumcision, Temptation, Death, &c. of Iesus CHRIST. Now, the Diuell, to sow dissention, and make a rent of vs from the succession of the Church, and euen to extinguish this small light, by which, with farre greater, we finde the foot-steps of Truth in all Ages, hath so sharpened the vncharitable zeales of some reformers,

mers, that they moſt bitterly inueigh againſt Holidayes; yea ſo farre, that they vndertake to proue, that our Lord was not borne in *December*, but in *September*. Their reaſon is taken from reckoning of *Zachary's* Sacrificature in the Courſe of *Abiah*. I would neuer ſpend time in following them in their curious queſtions of Genealogies: but in anſwer; If they know where to beginne to account, and that it iumped with their computation, how can they prooue that there were Prieſts enow to make vp the number of 24. Orders, after the Schiſme of *Ieroboam* and the ten Tribes, and eſpecially after the Captiuity; the contrary rather appearing in *Nehemias* & *Ezra*? Or how ſhall it be proued, that after ſo many Idolatrous Kings, when not onely the Orders of the Prieſts, but euen the Booke of the Law was loſt,

loſt, and after the 70. yeeres diſcontinuance, the perſecutions of the *Seleucidæ*, *Lagidæ*, the Conqueſt of the Romanes, Inuerſion of the *Herods*, of which times we heare that the dayly Sacrifice ceaſed, and the very High-Prieſt-hood was yeerely changed; How, I ſay, will it be proued, that *Zachary* was iuſt in his turne at the conception of Saint *Iohn Baptiſt?* We read, 1 *Chron.* 24. That the inſtitution of the 24. Orders was by Lots; and it ſeemed that now they were ſo confounded, that euery yeere the Prieſts renewed that meanes, to know their courſes: For ſo Saint *Luke* expreſſely ſaith, *Luke.* 1. 9. *His Lot was to burne Incenſe.* Some Ancients giue the reaſon of the times of *Iohns* & *Chriſts* birth, grounding by an alluſion vpon the words of the Baptiſt, *Iohn* 3. 30. *Oportet Illum augeri, me autem minui*: That *Iohn* being the

the laſt and greateſt Prophet, was borne the firſt day of the yeere, which begins to ſhorten when the dayes were at the longeſt; and Chriſt, (who came to reſtore the vtter miſery of man-kind) the firſt day that begins to lengthen, when the dayes were at the ſhorteſt; So that *Mid-ſummer* Eue ſhould be the longeſt, and *Chriſtmas* Eue the ſhorteſt day in the yeere. Which is an Argument, that *Gregory* the 13. ſhould haue reſumed fiue dayes more in his reformation of the Calender.

But to leaue this to euery mans opinion, though I write not as Lord ouer my Readers faith, yet ſurely (me thinkes) it had beene impoſsible, that euer the Church ſhould haue forgotten the day and moneth of our Sauiours birth. Wee ſee how curious Saint *Matthew* is in expreſsing the place, and St. *Luke*

Luke mentioneth the yeeres, *chap.* 3.1. and 4.19. out of the Prophet *Esay:* and I haue heard of many that haue taxed antiquity, as too curious in obseruing times, but neuer any before these men, who would say, that the time of Christs birth should be cleane forgotten.

Concerning the Apostles dayes, our Lord, *Matth.*26. saith, That whersoeuer the Gospell shall be preached, there also should *Maries* worke be remembred for a memoriall of her: and so the prayse of the Apostles and Martyrs (to vse St. *Pauls* words) is heereby in all Churches: which is vpon as good cause to be kept in the Church, as for *Iepthas* Daghter, the death of *Iosias*, or *Gedaliah*. Mr. *Greenham* would allow holydaies for some remembrances of Gods extraor inary mercy it, forsooth, not ann uersary and

and perpetuall. Surely, the Feaſt of *Purin*, and our Gun-powder day, the one then did, the other now doth deſerue a yeerely celebration; and ſhall we thinke, that the famous liues & deaths of ſo few as we reteyne, ought not to be had in perpetuall remembrance? Chriſt giues a notable reaſon in his practice: *This day is this Prophecy fulfilled in your eares.* As Churches are places that ſtirre vp deuotion, ſo Holy-dayes are times that moue both the affection and memory to edification. The Churches of the *Germanes* retaine them as wee doe: and if *Geneua*, and thoſe that followed her example, bee vrged, I can anſwer ſomething of mine experience, hauing liu'd a good ſpace in that City; where I could neuer find, that the learned Diuines there intended, that their outward manner of Gods Seruice, ſhould be an vn-

uiolable Rule to all other Churches: and that our own curious Countrey-men were they that made all the adoe; as if the Word of God came only from *Geneua*. Mr. *Beza* said in an Epistle, speaking of our English gouernment by Arch-bishops, Bishops, &c. *Fruantur summa illa fœlicitate, &c.* And Mr. *Caluin* giueth God thanks, that he was not the man that broke the Holy-dayes at *Geneua*. And that *England* hath some reason in this, and many other things to differ from the *French* Churches, me thinkes, I find some good reasons. First, wee liue as vnder *Constantine* or *Theodosius*, and therefore, in the gouernment and maintenance of our Church, ought to shewe more thankfulnes, and to spend more time and cost then they that liue as vnder *Maxentius*, *Constantius*, or *Iulian*. Secondly, the Bishops of *France* neuer yet

admitted of reformatiõ, which the Biſhops of *England* were the chiefe Authors of, both by their authority and writings. Laſtly, the reformation that hath beene obtained there by popular Aſſemblies, and in Ciuill-warre, as if the Kingdome of heauen offered violence: but in *England*, (bleſſed bee thy Name, ſweet Ieſu) the Church was eſpouſed to Chriſt in an orderly and publike manner: and the lawfull Parents, that is, the Princes, did giue the Bride. I feare that this is the cauſe that thoſe Churches enioy not peace; they ſhould rather haue wayted Gods time: whereas in *England*, the blood of ſo many Martyrs, ſhed in ſo great patience, 100. times exceeding the number of the *French*, hath now preuailed with GOD'S goodneſſe, that we quietly profeſſe his Goſpell.

Verſ. 23. Salomons *Porch.*

The Porch of *Salomon* was ſaid

laid to bee that place where King *Salomon* vſed to ſtand and pray; and ſuch a place it ſeemeth there was, although not the ſame Fabricke which was built by *Salomon*, it hauing bin long before deſtroyed.

Although now there bee no famous Temple at *Hieruſalem*, whither to goe and worſhip, yet the body of euery elected Seruant of God, is Gods Temple. Whileſt then wee liue in this toſsing, turbulent, winter-ſtormy world, let vs celebrate ſpirituall new dedications in the Temples of our bodies, by putting on the new man; So, no doubt, his Sonne will appeare readily in *Salomons* Porch, the entrance into our ſoules and conſciences, there working in vs perfect peace vnder his gracious gouernment. *And it was winter.*

The Father and the Sonne are one (ſaith Saint *Hilary*) in nature, honour, and vertue; Verſ. 30. *I and my Father am one.*

ſo as one and the ſame nature cannot will ſeuerall things.

Chriſt had two wills, as hee was man, and as hee was God, but the one was the Fathers will eſſentially, the other with obedience agreed with it.

Verſ. 41. Iohn *did no miracle.*

The truth ought to be receiued, without expecting miracles: for Saint *Iohn Baptiſt*, the fore-runner of Chriſt, wrought no miracles at all, and yet was heard and beleeued.

CHAP. XI.

WHom Chriſt loueth, he careth for in ſickneſſe and in death, ver. 3, 4.

The Allegorie of the Fathers, of the three whom Chriſt raiſed from the daed, ver 4.

Gods deareſt friends ſubiect to infirmities, ver. 5.

How the Iewes deuided the day into twelue howres, ver. 9.

How death is a ſleepe, ver. 11, 25.

Hee that moſt preſumeth of his ſtrength, moſt falleth, ver. 16.

God

God beareth with the errours of his children, proceeding from their loue, ver. 32, 33.
In a multitude there are many vnfaithfull, ver. 46.
Buying of places in Church or Cõmon-wealth, very hurtfull to both, ver. 49.
Caiphas Prophecie, no ground of the Popes not erring, ver. 50, 51.
Persecution ought to be auoided, not prouoked, ver. 54.

THe words, [*He is sicke, whom thou loueſt*] import an aſſurance in the holy woman, that our bleſſed Sauiour would neuer forſake him whom he loued. If we be beloued of Chriſt, hee will neuer forſake vs in ſickneſſe nor in death. Verſ. 3. *He is ſicke whom thou loueſt.*

The death of *Lazarus* was a ſuſpenſion of life for a time, verſ. 11. *Matth.* 9. 24. for that death it ſelfe in him was not to death, but rather intending to a miracle, by the working of which, men might bee drawne to beleeue in Chriſt. Verſ. 4. *This ſicknes is not vnto death.*

Sickneſſe and death vnto good Chriſtians, are not vnto death, that is, deſtruction, but vnto life and glory. See Chap. 6. 37, 40. and 8. 51.

Now, concerning *Lazarus* his reſurrection, the Fathers haue obſerued, that Chriſt raiſed vp three perſons, who onely are in the Goſpell mentioned, and thereupon doe draw three ſpirituall contemplations, tending to ſo many ſorts of regeneration. The firſt was *Iairus* Daughter, *Marke* 5. whom Ieſus raiſed from death in her Fathers houſe; which ſignifieth the conuerſion and reſtoring of ſinners from their originall corruption, which they tooke from *Adam* their Father's houſe, *Pſal.* 45. 10. The ſecond was the Widdowes Sonne, *Luk.* 7. who was dead, and carried out of the Citie to be buried; ſignifying, ſuch offenders, as, being the children of

of the Church, doe fall from grace, and ſo become dead in treſpaſſes and ſinnes, vntill Chriſt doe touch the Coffin of their body, and renew them in the ſpirit of their mind, reſtoring them again by repentance to their Mother. The third was *Lazarus*, who had beene dead foure dayes, and buried ſo long, that his Siſter thought that hee had ſeene corruption: And this is the Type of obſtinate, hardened, and irrecorrigible ſinfull men, who haue made a couenant with hell and death, to commit ſinne with greedineſſe, and to goe on ſtill in their wickedneſſe; of whom the viſible Church ſeemeth to haue no hope, but that they ſtinke, and are corrupt through their fooliſhneſſe: yet euen theſe alſo, Chriſt is able, and often doth mercifully call to life againe by his grace and holy Spirit, though vnto all mens o-

pinions it ſeemeth miraculous, as this raiſing of *Lazarus* was.

Verſ. 5. *Ieſus loued* Martha, *&c.*

Bleſſed are they whom their Sauiour loueth. Loue is mutuall, and is principally obtained by loue; let him therefore who craueth to be beloued of GOD, loue God with all his heart and ſoule. *We are heere taught*, ſaith St. *Chryſoſtome*, *by the Euangeliſt, not to griene, if good men, and ſuch as are the friends of God, be ſubiect to infirmities.*

Verſ. 9. 12. *houres in the day.*

In *Iewry* the dayes and nights were neere in an euen ballance, one not exceeding the other much, and therefore it brought no great inconuenience to deuide them into twelue equall houres. This is to be obſerued, to reconcile ſome paſſages in the ſtorie of Chriſts death.

Verſ. 11. *Our friend* Lazarus *ſleepeth.*

It is an vſuall phraſe in both Teſtaments, vpon the recitall of the death of any holy man, That he ſlept with his Fathers. Bodily death ſuppreſſeth all the ſences,

ſences, and ſo doth ſleepe for a time; and awaking from ſleep is a ſhaddow of reſurrection. Now that *Lazarus* was more then aſleepe, hauing vndergone bodily death, is manifeſted, verſ. 13, 14. *In that*, ſaith Saint *Auſtin, it is ſaid, he ſlept to the Lord, to men hee was dead, who were not of power to raiſe him againe. But the Lord raiſeth him with as great felicity from the Sepulcher, as thou maiſt one that is aſleepe in his bed.*

Theſe words of St. *Thomas Didymus* (which ſignifieth a Twinne) admit a double, or a twinne ſignification; ſome of the Fathers conſtruing them ironically, as being meant by *Lazarus* his death; notwithſtanding hee was beloued of God: others, that they were vttered out of zeale, and meant by the prophecied and foretold death of our Sauiour, with and for whom *Thomas* was for-

Verſ. 16. *Let vs goe, that we may dye with him.*

ward to loſe his life. The firſt is auowed by *Chryſoſt.* Great vndertakers of conſtancy doe yet often ſooneſt faile, as we ſee in the example of *Thomas* and *Peter*, who being the moſt confident of all the Apoſtles, yet ſhewed the greateſt weakneſſe, the one in feare, the other in incredulity.

Verſ. 25. *I am the Reſurrection and the Life.*

Our Sauiour beeing Life it ſelfe, muſt neceſſarily be the reſurrection, which is life, and was able as well now to raiſe *Lazarus* by himſelfe, as afterwards with the many of mankind. He who beleeueth as he ought in his Sauiour, can neuer dye; for though he ſuffer death in his body, yet his ſoule liueth, both vntill hee riſe in the fleſh, as alſo afterwards eternally; for faith is the life of the ſoule: and who hath a liuing faith, neuer dyeth.

He that beleeueth, ſhal liue, though he dye.

Verſ. 32. *Lord, if thou hadſt beene here, &c.*

Mary being poſſeſſed with two vehement paſsions; loue to her

her Sauiour, and griefe for the death of her Brother, worshippeth her Redeemer, in all humility vttring words of faith, that if the Author of life had bin in her house, death could not haue entred in at the doore. Our weakeſt paſsions doe often ſweetly mingle with faith, and are accepted of GOD: So was that other *Mary*, *Luke* 7. 47. who might ſeeme to bee too importunate; and ſo the Phariſe thought; but louing much, much was forgiuen her: for loue and zeale are earneſt, but not ceremonious.

There is no doubt but our Sauiour was free from diſordered paſsions, yet we ſee hee would not take vpon himſelfe the nature of man without affections. Compaſsion in men tending to loue & charity, one lamenting the diſtreſſed ſtate of another, is a quality not only allowable, but commenda-

Verſ. 33. *When Ieſus ſaw her weepe, &c. he groned.*

ble,

ble, yea, in cases that deserue it, most necessary.

Verse 46. *But some of them went their wayes to the Pharisies, &c.*

It is hard to find a multitude or Congregation like affected: This great miracle wrought faith in some, but malice and hatred in the greater number. We need not maruell that Sermons haue the same different effect, nor need we expect that miracles should haue any better; for the Truth would still find the same aduersaries, what meanes soeuer were vsed to perswade it.

Vers. 49. Caiphas *High-Priest that same yeere.*

This *Caiphas* (as *Iosephus* relateth) had bought the office of Priesthood for one yeere; contrary to the first holy Institution, when as a High-Priest was chosen and ordained, not for a yeere, but for the terme of his life. All things were peruerted in this declining Age, both in the Ecclesiasticall and Ciuill State of the Iewes; new Ordinances, new Customes, and

and Iuſtice was bought and ſold. He that looketh into the ſtate of the Chriſtian World as it now ſtandeth, ſhall finde a like change: The cuſtome of ſelling Offices in *France* and other places, is notorious. Hee who purchaſeth in groſſe, will ſurely ſell by retayle, to make good his bargaine.

Theſe words were propheticall. *And hence we learne* (ſaith Saint *Auſtin*) *that euen badde men doe fore-tell things to come, by the Spirit of Propheſie. The Spirit of God doth often direct, nay rather conſtraine men in office, to vtter words of truth, eyther contrary to their owne intentions, or ſuch as themſelues are ignorant of. Behold* (ſaith *Chryſoſtome* vpon this place,) *how great the vertue of the holy Ghoſt is! for from an euill minde it had power to vtter words of Propheſie.* The Rhemiſts therefore might as well challenge an infalli-

Verſ. 50, 51. *This hee ſpake not of himſelfe.*

fallibility from the Deuils, who diuers times gaue true testimony of Iesus Christ, and make their *Pope* the Deuils Successour, as they doe him of *Caiaphas*.

Vers. 54. *Iesus therefore walked no more openly.*

I note hence, that though Christs power were superlatiue, and such, that man was not of ability to vndertake any thing against him, yet he knowing the malice of the *Iewes*, retyred himselfe from amongst the throng of them. Thereby giuing example (as I presume to thinke) vnto his Disciples present, and also to all others that should professe his name in time to come, not voluntarily to thrust themselues into the iawes of their enemies, but to retyre in time of persecution, eyther expecting deliuerance at Gods appoynted time, or else willingly suffering, when as the will of GOD calleth them to Martyrdome. Hee who oppo-

seth

seth and prouoketh Gods Enemies out of a selfe-will, doth not follow Christs example.

CHAP. XII.

BE not niggardly in Gods seruice, verse 2, 3.
Deuotion and Almes must not supplant one another, vers. 8.
Our fathers esta e in time of Popery, vers 7.
The world hates Gods children, vers. 10.
Hosanna, *the meaning thereof*, vers. 13.
Gods deerest children ignorant in many things, vers. 16.
Take paines in Gods seruice, vers. 20.
Saints in heauen, no mediators, vers. 21.
The Church increaseth by persecution, verse 23.
The seed of Gods Spirit preserueth them in grace, vers. 24.
Hee that loueth his life, that is, his naturall and corrupted will, shall lose it, verse 25, 26.
Wee then hate sinne, when we know that wee doe sinne, vers. 31.
Christ draweth all vnto him, by his reconciliation, and our meditation, vers. 32.

Pleasing

Pleasing of others, makes vs lose our selues, verſ. 42, 43.

Christ our Mediator with God, as the River to the Fountaine, verſ 44,45,46.

Verſ.2,3. *They made him a Supper; Then tooke* Mary *a pound of Oyntment.*

THis Supper was made in the Houſe where *Martha* and *Mary*, together with their Brother *Lazarus*, had their abode, and that in thankefulneſſe for the great benefit receyued. As Chriſt, ſo his Miniſters ought to be entertayned with cheare-fulneſſe: for, if wee partake of their ſpirituals, it is a ſmall matter they ſhould partake of our temporall goods. It is a certaine argument that we loue not the Word of God it ſelfe, when we are churliſh and inhoſpitall to the Miniſters thereof.

This Oyntment was (no doubt) precious, the value in our Coyne was 9.l. 7.s 6.d. after 7.d. ob. Sterling euery *Denarius* or Penny of their Coyn.

It

It is a dishonour to serue God of that which costs vs nothing, 2 *Sam.* 24. 24. Our Atheisticall couetousnesse, and niggardlinesse towards Gods worship, is the cause of generall calamities in the Land, *Agg.* 1. 9. Good Princes, and those who are able, ought to amend it, 2 *Sam.* 7. 2.

Vers. 6. *This Ointment might haue beene sold,*

He who came of an euil seed, could neyther thinke good thought, nor allow of any good deed. A corrupted heart will euer send forth fruits correspondent; yet wicked men desire to shaddow their vices with hypocrisie, after the example of *Iudas*, who would haue had those words to haue argued charity, which proceeded cleane contrary, *that is*, from couetousnesse and deceit. Christ is personally serued in the poore, and in the Church which is his body: Neyther is it his pleasure that Churches should

and giuen to the poore.

Verſ. 7. *She kept it againſt the day of my burying.*

Verſ. 10. *They conſulted to put* Lazarus *to death.*

Verſ. 13. *Branches of Palme-trees.*

ſhould be pulled downe, to relieue the poore.

It pleaſed our bleſſed Lord Ieſus graciouſly to accept of *Maries* token of loue, and to apply it otherwiſe then ſhee meant it; Hee knowing that time to be approching, whereof ſhee was altogether ignorant. The deuotion of our fore-fathers, as a ſweet ſauour, was accepted of God, in the Ceremonies whereof, Chriſt was as it were buried, vntill by the preaching of the Goſpell, he did in a manner riſe againe.

Gods Children need not maruell that the World hateth them: for as *Lazarus* was here, ſo ſhall all men be hated in the World, who haue receyued grace to feare God, and obey him, and are riſen from the corrupt ſinnes, wherein the whole World lyes buried.

The Palme ſignified victory and peace enſuing in our Sauiours

ours conqueſt, which hee was to obtaine ouer death, as being to triumph ouer the Deuill, the Prince of death, in the Trophee of the Croſſe. The word *Hoſanna* being compounded of two Hebrew words, ſignifieth as much as ſaue, or make ſafe, I pray thee: *Hoſanna*, ſaith Saint *Auguſtine, is the voyce of one that prayeth, ſhewing rather an affection, then any proper ſignification.* The words following, *Bleſſed be he, &c.* are contayned in the ſame place, 118. *Pſalm. verſ. Dauid*, that royall King, ſpake this prophetically of the future comming of Chriſt, to deliuer his Church, and erect his Kingdome; and though hee being God eſſentially, pleaſe to vſe theſe words, ſignifying that hee came in his heauenly Fathers name, and not in his own: yet *hee loſeth no part of his Diuinity*, ſaith *Beda, when as he teacheth vs humility. The word* Hoſanna

Hoſanna.

Hoſanna, ſaith Saint *Chryſoſtome, confirmeth Chriſts Diuinity, it ſignifying, ſaue, or make ſafe: and the holy Scripture attributing ſaluation vnto God alone, It was no great matter* (ſaith Saint *Auguſtine*) *for the euerlaſting King to be made King of men: for hee who on earth is termed the King of the Iewes, is the Lord of Angels in heauen.*

Verſ. 16. *The Diſciples vnderſtood not, &c. but when Ieſus was glorified, &c.*

The Diſciples, who were taught from his owne mouth, apprehended not his Doctrine, nor what was propheſied of him, vntil the euent manifeſted all after his reſurrection. And in the ſame, and no other manner muſt we expect to vnderſtand the Propheſies of Saint *Iohns* Reuelation, which hee himſelfe tacitely here implyeth.

Verſ. 20. *Greekes came to worſhip him at the Feaſt.*

The Grecians here mentioned, are held to haue beene diſperſed *Iewes*, or elſe conuerted Proſelytes, not meere Gentiles: and the reaſon is, becauſe they

they came to *Ieruſalem*, to the end there to worſhip at this ſolemne Feaſt, which, had they beene *Gentiles*, they could not haue done, *Act.* 21.29. The diſperſed Iſraelites are called, *Act.* 2.10. Iewes and Proſelytes. The Queene of the South, and the Mâgi, haue honourable mention made euen in the New Teſtament, becauſe they vnderwent long iourneyes to learne true Religion. But there is often a Lyon without, when wee ſhould doe the like.

Theſe Strangers, hearing of Ieſus, had an humble deſire to behold him: wherefore they did not at the firſt addreſſe themſelues to the Maſter, but to the Diſciples, as firſt, to *Philip*, who was a *Galilæan*, and not of *Iewry* no more then themſelues. And *Philip* vndertooke not to deliuer the meſſage himſelfe, vntill hee had acquainted his fellow *Andrew* with the ſame.

Verſ. 21. *They came to* Philip, Philip *told* Andrew.

All

All this ſheweth reuerence to the Maſter, and good order one amongſt another: but why this place ſhould be produced as a rule to leade vnto the inuocation of Saints, I am not able to conceiue: the difference is great betwixt the liuing and the dead: Chriſt, we know, is riſen againe, ſo are not his Diſciples. Therefore howſoeuer they may be ſaid to be with Chriſt, as concerning their ſoules, yet are they not with him in their bodies, and how to inuocate the ſoule of my fellow Creature, I neuer yet was taught. The Saints of God are ſaid to be at reſt, and to ſleepe with their Fathers vntill the great Day. I preſume not to looke with my bodily eyes into that deepe Myſtery, which they doe, who inuocate Saints, preſuppoſing that they goe on Meſſages for them, or deliuer their mindes in ſuch ſort as *Philip* and

and *Andrew* heere did, when they were on earth. I haue read *Chryſoſtome*, who makes no ſuch application.

They who afterwards beheld the death and Paſsion of Chriſt Ieſus, could hardly before conceiue what was meant by his glorifying: but we, who haue liued to ſee the amplitude of his Church, and know how it increaſed euen in the firſt Ages after his reſurrection, by the preaching of the Goſpell, may eaſily diſcerne that his death, which by the *Iewes* was held ignominious, did not put a period to his glory, but rather gaue it a plentifull increaſe: and what yet remayneth of the Paſsions of Chriſt to be made vp in his body the Church, *Coloſſ.* 1. 24. doth receiue the ſame bleſsing, the bloud of her Martyrs becomming her ſeed.

Verſ. 23. *The houre is comming the Sonne of man muſt be glorified.*

For as Graine or Corne, being

Verſ. 24. *Except the Wheat-corne dye, it abideth not.*

ing throwne into the ground, neuer ſprowteth, vntill it firſt ſuffer a decay or death, but after that change, then it ſendeth forth a bright blade, afterwards a ſtalke, and laſtly, a rich eare: ſo, *though our outward man periſh* (ſaith Saint *Paul*) 2 *Cor.* 4 16. *yet the inward man is renewed dayly.* All the true Children of God haue the ſeed of GOD remayning in them, which preſerueth them ſo from ſinne, as that though their bodies ſuffer and periſh, yet their inward man neuer decayeth, but is euer more and more glorified. This Meditation may ſerue for an Antidote againſt temptations and perſecutions in the fleſh.

Verſ. 25, 26. *Hee that loueth his life, ſhall loſe it.*

This Sentence is repeated by all the Euangeliſts, ſhewing a wonderfull concordance, and that it containeth matter of weight, Reade *Matth.* 10. 39. and 16. 25. *Mark.* 8. 35. *Luke* 9. 24 and 17. 33. *Hee loueth his life*

life in this World (saith *Chrysostome*) *who putteth in practice the inconuenient desires of the same, and hee is said to hate it, who yeeldeth not vnto it, but resisteth it, when it coueteth sinfull things.* As by nature we are all the sons of *Adam* in disobedience; so, hee who yeeldeth to the disordinate appetites of the same, is truely said to loue his naturall life: but hee who hauing put on the new man, is renewed by grace, by the power of the same grace driueth back his disordinate appetites, as a faire gale of winde doth disperse Cloudes; So a Christian worketh against his owne nature, and therefore is truely said to hate his life in this World, to the end that he may keepe it euerlastingly in the next. This Doctrine cannot be strange to any, who hath the seed of God in him. A dutifull Childe euer-more regardeth

his Father, and with thoughts, and apprehenſions, humility and duety, pondereth his words, craueth and ſeeketh to vnderſtand his will and pleaſure, to the end he may expreſſe his willing obedience. How much greater obſeruance ought we to haue of our heauenly Father, whoſe Maieſty is incomprehenſible, and therefore the glory infinite to bee worthily titled his Sonnes! He hath left vs his Word, and diuulged it vnto vs by his onely begotten Sonne. In it are contayned his holy Commandements and Ordinances, by which our wills ought to bee directed: If like good and louing Children wee receiue this Word ioyfully, then ſurely it will afford vs at all times that comfort, as to warne our conſciences from offending, when our corrupt nature draweth vs to conceiue or worke iniquity.

If

If we follow that good admonition, and diuerting our Concupiſcences from ſinne, treade in the paths of righteouſneſſe, then wee inſtantly conceiue a hatred againſt our naturall appetites, and killing, as it were, the ſame in vs, ſuffer our Comforter to enter into vs, and wholly poſſeſſe vs; whom if wee ſerue aright, following his ſteps, he will (as followeth) leade vs to that place of bliſſe and happineſſe where himſelfe abideth eternally, and as his heauenly Father hath glorified him, ſo ſhall we be glorified for his ſake.

No man condemneth himſelfe of ſinne, vntill he be conuinced that he doth ſinne. So long as the Deuill bore rule ouer the World (as hee tooke vpon him to doe, when hee tempted our bleſſed Sauiour, offering him all the Regions about) thoſe who were miſſe-le-

Verſ. 31. *Now is the iudgement of this world.*

by him, ranne a like course of wickednesse, and no one condemned another. But when, after the comming and preaching of Christ, faith increased, and by that working faith, the Diuell was driuen out from possessing men, then men beheld the darkenesse from which grace had deliuered them. See *Act.* 17.30,31.

Verſ. 32. *And I, if I be lifted vp, will draw all vnto me.*

Our Sauiors lifting vp here, specifieth the manner of his death vpon the Crosse: and it were much presumption to make any other construction. As our Sauiour being heauenly, hauing taken earth vpon him, was in his passion drawne vp towards heauen, his eternall habitation: So they who receiue Christ into their hearts aright, shall by his grace and diuine power be drawne vnto him, from earth to heauen, there to remaine with him in euerlasting blisse. So CHRIST draw-

draweth all things, not all men (as Saint *Auguſtine* readeth it) becauſe the bloud of his Croſſe was the reuolution and Center whereby all things were reconciled, *Coloſſ.* 1. 20. both in heauen and in earth.

It was a lamentable eſtate, when for feare of offending the wicked, men durſt not acknowledge the Authour of goodneſſe. I wiſh it were now amended. But if we generally note how cholericke and intemperate men are, and obſerue how gentle and tractable men of good will are deſpiſed, it wil appeare ſtill, that feare ouermaſtereth loue. *The glory of God* (ſaith *Alcuinus*) *is, when men publikely confeſſe Chriſt. The glory of man is, to reioyce in earthly things.*

Verſ. 42, 43. *They loued the prayſe of men more then of God.*

Our Sauiour appeared to men but a man, his Diuinitie lying hid in him, and not to be diſcerned, but by the eyes of

Verſe 44, 45. *Hee that ſeeth mee, ſeeth him that ſent mee.*

faith. So that hee who truely apprehended his Sauiour by faith, ſaw him as he was man, but beleeued in him as he was the Sonne of God. Saint *Chryſoſtome* vpon this place, ſaith, *Hee who taketh Water out of a Riuer, taketh not that which belongeth to the Riuer, but that which proceedeth from the Fountaine.* And to ſhew thereby, that hee that beleeueth not in him, beleeueth not in the Father, hee addeth, *Hee that beholdeth mee, &c.* As water muſt haue ſome paſſage, and cannot be taken out of the very Fountaine which is vnder ground: ſo God, who is inuiſible, communicateth himſelfe vnto man, only by his Sonne Ieſus.

Verſ. 46. *I am come a Light into the world.*

Chriſt (ſaith Saint *Auguſtine*) *ſaid once to his Diſciples, You are the Light of the World: but hee ſaid not vnto them, Yee came a Light into the World, that euery one who beleeueth*

neth in you, should not remaine in darkenesse. All the Saints of God are Lights, but receiue their light through beliefe in him, from whom, if any one withdraw himselfe, he is instantly plunged in darkenesse: Euen as wee see, Light cannot be imprisoned or separated from the Fountaine thereof, when we desire to shut the doores to keepe it in.

CHAP. XIII.

THE euerlasting loue of CHRIST to his, vers. 1.

Wicked men, like Iudas, *grow worse by degrees,* vers. 2.

Saint Peter *had no head ship ouer the Apostles,* vers. 6.

Timerousnesse and feare often cause of errour, verse 8.

Gods grace increaseth in the vsing, verse 9.

When our affections are cleane, all is cleane, verse 10.

Sacraments abuſed, bring plagues, not bleſſings, verſe 11, 27.
To handle poore people, a worke for Ladies, verſe 14, 15.
Knowledge that is true, ioyned euer with practice, verſe 17.
Preachers ought to auoyd perſonall diſgracing euen of ſinners, verſe 18.
A ſtrong argument againſt Tranſubſtantiation, verſe 18.
Good men beare the ſinnes of others, Chriſt of all, verſe 21.
Good men euer moſt ſuſpect themſelues, verſe 22.
All mens gifts and graces not alike, verſe ibidem.
Poore men may giue Almes, verſe 29.
Thankes giuing the chiefeſt meditation at the Lords Supper, verſe 31.
True loue is onely of grace and good things, verſe 34.
Wee often ſinne in deſiring to dye, verſe 36.
Hee that boaſteth of his graces, loſeth them, verſe 38.

Verſ. 1. *Ieſus knew, his houre was come.*

OVr Lord Ieſus, by the power of his Diuinity, had certaine foreknowledge of the time when hee was to leaue this World, and

and to returne to his Throne of dignitie in the higheſt Heauen. But though hee bodily departed from his Church which hee had eſtabliſhed during his abode: yet it is heere ſhewed that his loue and care of them is euerlaſting. *Farre be it* (ſaith Saint *Auguſtine*) *from any man to thinke that his loue was extinguiſhed by death, to whom death gaue no end.*

Vnto the end hee loued them.

All wicked practices proceed from the Authour of diſobedience by degrees. *Iudas* firſt beleeued not Chriſt: ſecondly, he was couetous: thirdly, hee became a Thiefe: fourthly, hee betrayeth Chriſt: fiftly, hee prophaneth the Sacrament: laſtly, he deſpayreth.

Verſ. 2. *The Deuill put into the heart of Iudas.*

From this Relation, I perceiue that *Peter* was not the firſt at Table, nor hee at whom our bleſſed Sauiour firſt began to performe this gracious worke. It is ſtrange to ſee,

Verſ. 6. *Then came hee to Simon Peter.*

how ſome Writers are here with diſtracted, eſpecially thoſe who incline to the priority of *Peter* aboue his fellowes: ſome would haue him ſeated next to *Iudas*, and that *Iudas* did as an arrogant foole take the firſt place: Others, that Ieſus began with *Peter*, and ended with him againe. But Saint *Luke* putteth the matter out of queſtion, chap. 22. verſ. 24. telling vs, That euen at the receyuing of the Supper, which now preſently followed, the Apoſtles did ſtriue for ſuperiority. Whence we may learne, firſt, that neyther the Apoſtles, nor *Peter* himſelfe, did interpret Chriſts ſpeech of (*Thou art Peter, &c.*) which was made to him long before, *Matthew* 16. of any headſhip aboue the reſt: for if they had, the queſtion had not now been made againe, neyther would *Peter* haue loſt that honour; and

and next, by Christs answer in that place, wee may see, how our Lord would haue all the honor of his Ministers to consist in their mutuall seruice one to another; which he here also teacheth by his practice: his words seeme to haue reference to this action, *Luke* 22. 27. *I am amongst you as hee that serueth.* Therefore Saint *Peter* did admire the humility of his Master, in going about to wash his feet.

There is a kinde of infidelity in timorousnesse, as well as in presumption, especially (as here) in the receyuing of the Sacraments. Men often, with conceit of too much preparation, lose the benefit. See a plaine place, 2 *Chronic.* 30. 17, 18, 19, 20. This is also in prayer a comfort for weake consciences. I doe further finde, a farre greater extent from this place, to lift vp our faith in God and Christ,

Vers. 8. *Thou shalt neuer wash my feet.*

Christ, against a dangerous temptation. Too much humility oftentimes doth make men shorten the latitude both of Gods power, and his mercy. It appeareth out of *Lactantius*, and other of the Fathers, who had to doe with the *Pagans*, and their Idolatry, that they worshipped diuers gods and inter-mediators, because they thought it presumption to come to God themselues. And wee finde the same now alledged (I am perswaded without hypocrisie) by many of the *Romish* side. It is here iust S. *Peters* errour, *Lord, thou shalt neuer wash my feet*. To worship an Angell, who hath an office of going betweene God and men, rather then with confidence to approch the Throne of grace, seemes a religious modesty. But Saint *Paul* fully refutes this opinion, and warneth vs to withstand it in words

words moſt proper, *Col.* 2.18. *Let no man beare rule ouer you at his pleaſure, by humbleneſſe of mind, and worſhipping of Angels, &c.* The reaſon of this errour is very plauſible and eaſie, (to get rule ouer vs.) All other Hereſies almoſt, are grounded on pride and ſingularity, but this, vpon the baſe of vertue it ſelfe, (humility of mind:) yet in the ſame place he calleth it [*A puffing of a fleſhly mind,*] becauſe we pleaſe our ſelues thereby againſt Gods Commandement: and therefore in the next verſe he addeth, (That *ſuch a one holdeth not of the Head, that is, of Chriſt.*) Gods all-preſence needs no ſuch helps, and he is diſhonoured by it: and it is an argument of a fleſhly mind, in being abaſhed to worſhip God, as hee is a Spirit, without the mediation of a Saint, or the preſence of an Image. But Ieſus our Head, who vouchſafed to waſh

our

our feet, is heereby dis-honoured and forsaken, as if his plentifull Redemption and mediation could not reach at one time to all mens prayers and necessities.

Vers. 9. *Not my feet only, but also my hands and my head.*

Simon Peter was both satisfied and humbled with this speech: whereupon hee was so far from refusall of that washing, which was offered, as that apprehending much, he required more grace. Holy exercises doe euer, like the Talents, by being vsed, increase.

Vers. 10. *Needs not but to wash his feet.*

Vpon this place, Saint *Augustine* saith; *The Disciples being washed, stood no need of hauing any other part washed, but their feet*, that is, their affections, the lowest part of the soule; for that whilest man liueth in this world, he gathereth soyle through his humane affections, and they being cleansed, all our faculties are cleane. If we could once truly loue God,

his

his Commandements would not be grieuous.

Iudas therefore became not cleane with the reſt, though he alſo were waſhed; for his treaſon remained ſtill fixed in his heart: neither did the eating of the body, and drinking of the blood of his Sauiour, at his laſt Supper, cleanſe him any more from ſinne, then this waſhing. So as it may hence eaſily be diſcerned, that the inward ſpirituall working, is it that ſanctifieth, and not the outward Elements. *Philiſtins* may get the Arke of God, but it will bring plagues amongſt them, 1 *Sam.* 1. 6. Verſ. 11. *You are not all cleane.*

Saint *Chryſoſtome* vpon this place noteth, *That theſe words following, were not vttered to Peter alone, but to all his fellow-Diſciples and Seruants.* I may, without offence, call this waſhing, a kinde of Sacrament, to teach vs the practice of loue and Ver. 14. 15. *I haue giuen you an example.*

and humility, and that not in ſhew onely, and at a Feaſt time, as ſome Princes doe graciouſly & charitably vſe to waſh poore folkes feet, but at all times, and in all ſeaſons: *For*, ſaith Saint *Auguſtine, this accuſtomary humility is expreſſed and practiſed, as often as any doe harbour or relieue their Brethren.* *Theodoret* ſaith, that *Chriſt did heereby neceſſarily warne his Apoſtles, who were to riſe vnto ſundry dignities, ſome greater, and ſome leſſer, that they ſhould not beare themſelues one higher than another.* Our Lord Ieſus did the like, when he touched the blind men, Leapers, Coffins. Reade more examples of charitable men in this kind, *Gen.* 18.4 & 19.2. & 43.24. and of women, *Act.* 9 39. *Luk.* 7.44, 45. 1 *Tim* 5.10. I haue knowne ſome Ladies worthy to bee commended in the ſame kind, as Saint *Hierome* did *Paula* and

Eu-

Euſtochium, who relieued and ſalued the poore with their owne hands: I wiſh I knew more.

That cannot bee ſaid to bee true knowledge, which doth not produce anſwerable effects, cauſing the faithfull to endeuour with all their power and might, to become like their Head, ſo farre as is poſsible. He that knoweth and doeth not his Maſters will, increaſeth the number of his ſtripes. If you know theſe things, happy are ye if ye doe them: which argueth, But if you doe them not, you are more accurſed, becauſe you knew them. Verſ. 17. *Bleſſed are you, if you doe them.*

Chriſt cleareth the innocent before he condemne the wicked: Preachers ought to doe ſo in their zealous inuectiues againſt ſinne, for feare of offending the godly. See *Math.* 13. 29. The Spirit in the *Reuelation*, being to reproue the Church, alwayes Verſ. 18. *I ſpeake not of you all.*

alwayes beginneth, *I know thy workes*. Christ publikely reproueth *Iudas*, yet so, that the Apostles knew not what or whō he meant, see vers. 29.

Saint *Chrysostome* giueth the sense of the words [*He lifted vp his heele against me*] to be, *That he vsed craft, and secret lying in wait*. Saint *Augustine*, vpon the words, *He who eateth bread with me*, saith, *Peter and the faithfull do eate the Bread, which is the Lord; but Iudas and the wicked, the bread onely of the Lord, against the Lord: the one life, the other punishment*. An vnanswerable argument against Transsubstantiation.

Vers. 21. *He was troubled in Spirit.*

If our Sauiour was troubled in Spirit, for the treacherous mind of one man, we may then lesse maruell that hee sweat drops of blood, when the sinnes of all men lay heauy on him, before and at the time of his passion, for the redemption of man-

man-kind. There is no true follower of Christ, to whom all manner of sinne and iniquity is not grieuous; neither is there any godly master, who is not grieued at the desperate fall of the meanest of his Familie.

The former words hauing bin generall, and not particular, I maruell not, that all the Apostles were troubled with the speech. Euery one, no doubt, examined his own conscience, and though hee found it cleere, yet was his charity so great, as to be grieued that hee had such a Companion, and amazed, to thinke who was meant. The reason also further was, because they feared, that though they now were innocent, yet they knew not how they might be tempted; euen that night, Christ speaking of the future. [*One shall betray me.*] And there was good cause of this feare: for all the Apostles

Vers. 22. *The Disciples looked one on another, doubting of whom he spake.*

Apoſtles forſooke him, and one did deny and forſweare him.

Leaned on Ieſus breſt.

By the breſt, (ſaith St. *Auguſtin*) *what can elſe be vnderſtood, but a ſecret? the boſome of the breſt, is here but to be vnderſtood, the ſecret of wiſdome.* Saint *Iohn* came neerer Chriſt than any of the Apoſtles, as appeareth by his high Myſteries and Reuelations. *All are not Apoſtles,* 1 *Cor.* 12. 29. nor doe all leane on Chriſts boſome; *Wee muſt be content with our portion, Pſal.* 16. 5. *His grace is ſuffieient for euery one of vs,* 2 *Cor.* 12.

Verſ. 27. *After the ſop, Satan entred into him.*

I preſume to thinke, that hitherto *Iudas* had a kind of remorſe in him, wherby he made ſome reſiſtance to the wicked temptations of the Diuell; but at this preſent, finding himſelfe diſcouered, it is likely he grew deſperate, and therefore gaue full entrance to the wicked ſpirit, by whom afterwards hee was not onely tempted, but fully

ly poſſeſſed. A wicked mans deſperate eſtate doth commonly begin at and in the abuſe of the Word and Sacraments.

Our Sauiour, out of that little he had, did vſe to beſtowe Almes vpon the poore; ſhewing, that charity may bee practiſed by poore men, euen to a cup of cold water.

Verſ. 29. *That he ſhould giue ſomething to the poore.*

Chriſt knowing what was to enſue, and that now the effecting of all Prophecies drew neere, ſheweth, how through his bitter death and paſsion, himſelfe was to bee glorified, and God in him. This was an incomparable grace and mercy in the Almighty and Eternall Father, and a moſt glorious and meritorious worke in his bleſſed Sonne, to redeeme infinite ſoules from deſtruction, of and from which his Church and Kingdome was to take its increaſement: and whileſt this great building is erecting, all the

Verſ. 31. *Now is the Sonne of man glorified, and God is glorified in him.*

the Saints of God yeeld glory to the blessed Sonne, for his great vndertaking and sufferance; and giue glory to the Almighty Father, for his heauenly grace, in affording vs his blessed Son to become our Mediator and Redeemer: Thanksgiuing, & giuing glory to God, is the chiefe exercise to be vsed by vs at the receiuing the Lords Supper.

Vers. 34. *A new Commandement I giue you, Loue one another.*

The Commandement of louing one another, was not new, but old; but this Commandement of louing one another, as Christ loued them, was new. For by it, I presume to vnderstand a spirituall loue, which none are capable of, but such as put on the new man, Christ. Wee see ordinarily, that men loue one another in wickednes, and that there are many humane and moral causes mouing loue; but the loue heere meant, must (as I verily conceiue) haue no

no other end, but our approaching to, and embracing with entire affection, all those properties which haue their originall onely in God, as Wisdome, Iustice, Truth, Peace. True loue seeketh a cause only in God; she hath her root thence, and is only thither to be referred; so as the more it knoweth a man to bee the Child of God, the more willingly and earnestly it doth embrace him. Whence it may be concluded, that there cannot be any true mutuall affection in loue, saue in and betwixt those who are gouerned by one and the same Spirit: an humble man and a proud can neuer truly affect each other, no more can a louer of Truth and a lyer.

Saint *Augustine* sayeth, that *Heere is onely mentioned a differing, not a despaire from hope; as if hee should haue said, Be not puffed vp with presumption, thou canst not come now, neither be cast downe*

Vers. 36. *Thou canst not follow me now, but shalt hereafter.*

downe with despaire, for thou shalt come heereafter. Good men doe often offend, in desiring to dye, though it bee for a good cause. A Woman in trauell, must expect her houre; and so must Gods Church, *Reuel.* 12.

Verse 38. *Wilt thou lay downe thy life for my sake?*

Saint *Augustine*, vpon the answere of our blessed Sauiour, saith; *Wilt thou doe that for me, which I haue not yet done for thee? Canst thou goe before, who art not able to follow after? Why dost thou presume? Hearken what thou art: Thou which promisest mee thy death, shalt thrice deny thy Life. He knew what his mind desired, but was ignorant of his strength: being infirme, he boasted of his will, but the Phisician beheld his distemper.* Hence I conclude, that all our actions must bee performed in loue, without presumption, hauing no ends, but those which belong to goodnesse, and such as will abide the touch-stone of hu-

humility and obedience. Hee that braggeth too much of his best actions, either before or after, he either preuents or loseth the grace and reward thereof.

CHAP. XIIII.

CHrist prepareth mansions, a great comfort, ver. 2.
The estate of the Fathers before Christ, ver. 3.
How Christ is the Way, Truth, and Life, ver. 6.
Depend not too much on others for thy faith, ver. 9.
The vse of Gods graces in vs, is oftentimes not in our owne power, ver. 11. 5.
How the Holy Ghost proceedeth from the Father and the Sonne, ver. 16, 17.
The world an enemy to Gods Spirit, ver. 17, 18.
The wicked cannot see Christ, ver. 19.
Of our vnion with God, ver. 20.
Gods loue, and ours to him, measured by our obedience, ver. 21, 22.
Gods Spirit fixeth grace in our memories, ver. 26.
Christs seruants are peaceable, ver. 27.
How Christ is equall to his Father, ver. 28.

Verſ. 2. *In my Fathers houſe are many manſions.*

THis place receiueth ſeuerall Interpretations, too difficult for mee to reſolue. This, I preſume, may be ſafely collected, That whereas in the former Chapter, verſ. 36. our Sauiour ſaid to *Peter*, *Whither I goe, thou canſt not follow me now, but thou ſhalt follow mee hereafter*; Heere he comforteth the reſt of his Diſciples, as alſo the faithfull in generall; ſhewing, that there were manſions in heauen for them all; and that his departure was to prepare and appropriate places for them. Saint *Auguſtine* wadeth further, making this collection: *If one be more ſtrengthened, wiſer, iuſter, or holyer then another, yet none ſhall bee alienated from that Houſe, where euery one ſhall receiue a manſion according to his meaſure of Grace.* The word *Manſion* ſignifieth a ſtable dwelling, which is promiſed to vs by the merit of our Lord Ieſus.

The

The reprobate Angels, *Iude 6.* kept not their estate, but were cast downe, and lost their own habitation. These certain Mansions are opposed also to the pilgrimage of this world.

Though our Sauiour ascended after his Resurrection, graciously to prepare Mansions for his Elect, yet none shall fully enioy them, vntill his second comming to Iudgement; that is, his returning againe, when as, taking full possession of his Kingdome, he will dwell and remaine amongst his Saints. *Caluin* writeth learnedly vpon this place, in these words; *Mankind is banished from the Kingdome of God naturally; but the Sonne, who is the onely Heyre of Heauen, hath taken possession in our name, that we may haue accesse thereunto through Him.* For we possesse heauen already in his person through hope, as S. *Paul* teacheth, *Ephes.* 1. 3. yet

Vers. 3. *I goe to prepare a place.*

ſhall wee not enioy ſo great a good thing, vntill the ſame Chriſt appeare againe in Heauen. Therefore the eſtate of the Fathers after death, is not diſtinguiſhed from ours in this place: for Chriſt hath prepared places both for them and vs, into which hee ſhall receiue vs all at the laſt day. The faithfull ſoules did looke vnto the promiſed Redemption, as vnto Glaſſes, before the reconciliation was finiſhed; and they enioy bleſſed reſt now, vntill the Redemption be fulfilled.

Verſ. 5. *We know not whither thou goeſt.*

Vpon this queſtion of Saint *Thomas*, S. *Auguſtine* writeth thus: *The Lord had told them, that they knew both; This man ſaith, they knew neither: but He cannot lye; therefore they knew, and vnderſtood not their owne knowledge.* Our ſtrength and knowledge is often greater then we our ſelues feele or beleeue. As wicked men quench

the

the Spirit, so Gods Children ought to stirre it vp, 2. *Tim.* 1, 6. Saint *Augustine*, vpon these words, saith; *Which way wilt thou goe? I am the Way; Whither wilt thou goe? I am Truth; Where wilt thou remain? I am the Life.* Life euery man desireth, but knows not which is true life: & euery man would seeke the truth, but it befalleth not euery man to find the way. The ancient Philosophers did apprehend God to be a certaine Life eternall, & a knowne Truth; but they knew not the way to him, only as blind men by groping, *Act.* 17. 27. But Christians know, that God the Father hath life in himselfe, and that Christ opened vs the liuing way of Life, through the vaile of his flesh. Let vs therefore follow him, and imitate, and put our trust in him: For, saith *Hilar. He that is the Way, will not leade vs thorow Deserts*

Vers. 6. *I am the Way, the Truth, and Life.*

and by-paths; neither Hee who is Truth, delude vs with falshood; nor He who is Life, leaue vs in the errour of death.

Verſ. 8, 9, 10. *Shew vs the Father, &c. Haue I bin ſo long with you, and haſt thou not knowne me?*

It is not conuerſation in the fleſh, that inſtructeth; Faith is a ſpirituall gift: meate nouriſheth not, without it bee preſently digeſted; no more doe the words of the beſt men edifie the ſoule, without they bee tranſported into the cloſet of the hearers vnderſtanding, and there reteined.

It hath beene an ancient, and is now a common errour, to build our faith vpon the opinion of ſome men whom wee affect, and to thinke our ſelues well in their company: yet we ſee, Chriſts owne preſence, not preaching ſaued not men, without inward grace. Take Saint *Iames* his counſell, *Iames* 2. 1. *Haue not the faith of our Lord Ieſus Chriſt in reſpect of perſons.* *Thomas* and *Philip* deſired to behold

behold God the Father, as they did God the Sonne, with their fleshly eyes; not conceiuing, that that which is increated, is inuisible to a sight created. The spirit of man, by which he is guided, is no wayes so well discerned, as by his emanations and workes: the workes of Christ were supernaturall, and therefore proceeding from the Lord of Nature. Whosoeuer worketh good, with a respect onely to goodnesse, sheweth, that the blessed Spirit of God guideth him inwardly.

The fruites and power of faith, shewed its effects in the Apostles of Christ, after his Ascension; and though men in these dayes be not visibly possessed with the Holy Ghost, yet surely the holy Spirit is not wanting in them who are of the righteous Seede, and true beleeuers; and faith is of force still to performe as much as e-

Vers. 12. *The workes that I doe, he shall doe also.*

uer: God, who promiſeth, being one and the ſame, when he will, may permit the effect thereof, without the which, euen the Apoſtles themſelues, who had power to worke Miracles, yet could not doe them, till God gaue leaue, *Act.* 4. 30. & 16. 6.

Verſ. 16. *Another Comforter.*

From the word [*Another*,] I conclude, That our Sauiour is the firſt Comforter, by the merit of his paſsion and mediation; and the Holy Ghoſt, who ſhall be ſent a combiner of the ſame, applying it vnto vs. Inaſmuch as Chriſt is our Mediator and Patrone, he obtaineth the grace of the Spirit of the Father; and inaſmuch as he is God, he giueth it of himſelfe.

Verſ. 17. *The Spirit of Truth.*

Beda obſerueth excellently vpon this place, *That Chriſt calling the holy Ghoſt, The Spirit of Truth, ſheweth vnto vs, that the holy Ghoſt is his Spirit.* And afterwards, where he ſaith, that it

it is giuen of his Father, he thereby also declareth, that it is the Spirit of his Father. Whereby it is euident, that the Holy Ghost proceedeth both from the Father, and from the Sonne. Saint *Gregory* also vpon this verse, saith, *Touching those of the World, The Holy Ghost stirreth vp those whom he possesseth, to a desire of inuisible things, and by reason worldly hearts set wholly vpon the world, loue onely visible things, therefore they doe not attaine him: for the more that worldly minds do busie themselues outwardly through their appetites, the more the bosomes of their hearts are straitned from receiuing the gracious Spirit of God.*

whom the world cannot receiue.

Those who are depriued of the ayde and assistance of the holy Spirit, are, as it were fatherlesse children, who haue an inheritance, but are laid open to all deceits and iniuries.

Verſ. 18. *I will not leaue you fatherleſſe.*

Verſ.19. *The world ſhall not ſee me.*

The wicked ſhall neuer with ioy behold their Sauiour, who they haue neither beleeued nor obeyed; whereas the faithfull ſhall enioy life euerlaſting, wherein they ſhall behold the true Light, and Giuer of life. The generality of worldlings, who beheld Chriſt on earth, did ſee him onely with their fleſhly eyes, their hearts being ſo cloſed and ſhut vp, as that the Word, which lay hidden in the fleſh, was not diſcerned by thē: and ſo doe all Hypocrites now behold the holy things of his Church; and ſo ſhall they ſee him in Iudgement, but onely to their terrour.

Verſ.20. *I in my Father, You in me, I in you.*

The Saints and Elect of God, who after this life haue the happineſſe to behold our Lord Ieſus in his glory, doe take a perfect view of him, as hee is in in the Father; that is, (as I preſume to vnderſtand) as there is a perfect vnion by the diuine Spirit

Spirit, without ſeparation betwixt the Father and the Son: ſo the Spirit of Chriſt poſſeſſeth his Elect with a ſemblable coniunction; whence they are ſaid to be vnited with God. There may a more hidden ſecret lye vnder this veyle, which my mediocrity is not able to diſcouer. The fleſh, after death returneth to its mother, the Earth, and incorporateth it ſelfe with the ſubſtance out of which is was firſt framed: the Spirit likewiſe returneth to Him who gaue it. If the Spirit of Chriſt poſſeſſe a man, directing and guiding him in this life, then ſurely after death it aſcendeth to its proprietary, where it is vnited, and returneth nor, vntill the reſurrection of the body. The Sun ſendeth downe innumerable beames, wherewith all Creatures are enlightened; a Cloud interpoſing, the beames are ſecluded from

from vs, and reflect vpon that excellent body from whence they proceeded; that Cloud beeing remoued, the beames are enlarged, and giue a new refreshment. (This I submit, &c.)

Verſ. 21. *He that hath my Commandements, &c. loueth me.*

Our blessed Sauior measureth the loue of his Seruants by the fulnesse of their obedience. No man can iudge him to be a good seruant, and dutifull to his earthly Master, who knowing his will and commands, reiecteth them: much more then is hee to bee condemned, who beareth small reuerence to his heauenly. Saint *Augustine* vpon these words, saith; *He that hath my Commandements; he who hath them in his memory, and obserueth them in his life; hee who hath them in his words, and obserueth them in his workes; hee who apprehendeth them by hearing, and keepeth them by doing; he who is possessed of them by doing,*

doing, and preserueth them by perseuering, is hee who loueth me. The comfort pronounced to the obedient, and truely louing, followeth as an incomparable reward, *Those who loue the Son, shall be beloued of the eternall Father: they shall also be imbraced by Christ Iesus in his glory, whose great mystery shall bee reuealed vnto them.* *Hitherto* (saith St. *Augustine*) *Christ hath loued vs, to the end that wee might beleeue: But then hee will loue vs, that we may see and behold, because wee now loue that through faith and beliefe, which then wee shall perfectly see: whereas wee shall loue, in beholding that which formerly wee did beleeue.* And this is the difference betwixt our loue in this life, and that which we haue in heauen.

I and my Father will loue him.

True loue is operatiue, it cannot sit idle, *but is euermore working good, and resisting euill.* *Hee* (saith Saint *Gregory*) *loueth*

Vers. 23. *If any man know mee, hee will keepe my Word.*

neth truely, whose minde wicked affections ouercome not by consent. I assure my selfe, that as there is a doore opened to saluation vnto euery man, if he haue grace to enter in, so there is no man free from temptations suggested by the author of euill: He who entertayneth grace, and by vertue thereof resisteth temptations (at the least so far, as not to consent vnto them) approueth himselfe to be indued with loue; whereas he who yeeldeth vnto that which his conscience auerreth to bee wicked, renounceth his loue to the Author of knowledge and grace. God sheweth mercy to those that offend out of ignorance, as he did vnto *Paul* and many others, See 1 *Tim.* 1.13. *Act.* 3.17. and 17.30. but to offend against God, whom wee haue loued, is exceeding dangerous, *Heb.* 6.4,5,&c. and 10.28,29.

The

The Diſciples were not fully indued with knowledge and diſcerning of Chriſts heauenly Doctrines, whiles he dwelt with them in fleſh: but the holy Spirit, after his aſcenſion, did both preſent them againe vnto them, and apply them. The memory and calling to minde of thoſe good things which we haue learned, is a gracious worke of the Spirit, and often more profitable then when we firſt learned them. See this in particulars expreſſed, *Iohn* 2.22. *Luke* 24.45.

Verſ. 26. *And bring all things to your remembrance.*

Though our Sauiour was bodily to depart from his Diſciples, yet his peace continued euermore with them. Saint *Auguſtine* ſaith vpon this place, *Hee left vs peace in this World, in which while Wee remaine, Wee ouercome our enemy, and loue one another. Hee will giue vs his peace in the World to come, where as wee ſhall reigne without an enemy.*

Verſ. 27. *Peace I leaue with you.*

enemy, and where wee can neuer diſagree. There can be no perfect peace, where there is not true concord and agreement, hearts being diſioyned. True peace is a ſerenity & tranquillity of the minde, ſimplicity of the heart, and a conſort of affections. Hee ſhall neuer attaine to inherit with his Lord, who refuſeth to obſerue this teſtament of peace, neyther can he haue concord with Chriſt, who is willingly at diſcord with a Chriſtian, Reade 1 *Iohn* 4. 20, 21.

The Father is greater then I.

Touching theſe words, Saint *Auguſtine* ſaith, *In that hee was man, and ſo to depart vnto his Father, as likewiſe to returne to iudge both the quicke and the dead, he was inferiour to his Father: but in that wherein he was equall to him, who begot him, hee neuer departed from his Father, but is euermore and euery-where with him by like diuinity, which*

no

no place contayneth. Being then the Sonne of God, equall to his Father, by reaſon hee humbled himſelfe, not loſing the forme of God, but taking vpon him the ſhape of man, hee became thereby greater then himſelfe, by reaſon the forme of God, which is not loſt, hath exalted with it ſelfe the nature of man, Philip. 2. 6, 7, 8, 9. *and with it a glorious Church, which is his Wife and Kingdome,* Epheſ. 5. 27. Luke 19. 12.

CHAP. XV.

HOw we are grafted into Chriſt, verſe 1, 9.

Sacraments are conſecrated by the Word, verſe 3.

Gods Spirit inableth vs to pray, verſe 7, 10.

By louing one another, wee know our being in Chriſt, verſe 12.

Popery

Popery maketh men slaues, verse 15.
Good workes of the faithfull, perish not, vers. 16.
Wicked men loue one another, verse 19.
The world hates Christ, as they doe the professors of his truth, verse 20.
Heathen in better case then wicked Christians, verse 22, 23.
Christs miracles greater then those of the Prophets, verse 24.
The whole Bible is Gods Law, verse 25.
The fruits of the Spirit, perfect ioy, verse 26.
An Apostle must be one that saw CHRIST, verse 27.

Verse 1. *I am the true Vine.*

CHrist by this comparison of the Vine, sheweth himselfe to be the vitall sap from whence all vertue and goodnesse floweth. Man in himselfe, as he hath no power to create himsefe, so neyther can he doe the least good, without he be by regeneration grafted into Christ the blessed Stocke: and, as this is true of euery man in particular, so is it of whole Nations called to bee Christs Churches. See *Luke*

20.

20. 16. and *Rom.* 11. 17. The fruits of this Vine must bee sweet Grapes, *that is*, holy and good workes, *Esay* 5. 4. The branching and dressing of the Vine is meant, when they are ingrafted into him. St *Iames* chap 1. 21. calleth CHRISTS grace aptly ἔμφυτον λόγον, the ingrafted Word. Naturall man is full of such corruption, as is euer ready to thrust out its venome, whereby to poyson the sound Graft of Regeneration, like as a wilde stocke will infect any good fruit that shall be eyther inoculated or grafted into it. The very Regenerate will euermore bee shooting out some wilde sciens, tending to their naturall bent, and doe worke oftentimes, not according to our new lesson, *Which is*, to follow the will of our Husband-man, but incline to their owne naturall wils and appetites. *The Culture of God*

in

in vs (ſaith Saint *Auguſtine*) *is, that by his Word hee rooteth out all euill ſeedes out of our hearts, and openeth them, as it were, with the Plough of his Spirit, thereby to plant the ſeedes of his precepts, and to expect the fruit of obedience. Be content to ſow thus in teares, that thou mayeſt reape in ioy.*

Verſe 3. *Now are you cleane, through the Word.*

The holy Apoſtles had already receyued the Word, and thereby were planted in Chriſt, as alſo purged, by hauing receiued his Doctrine. *Wherefore* ſaith Saint *Auguſtine*) *did not Chriſt ſay, You are made cleane through Baptiſme, by which you are waſhed, but that the Word cleanſeth alſo euen in the water? Take away the Word, and what is the water, but water? the Word is ioyned to the element, ſo becommeth a Sacrament. Whence then proceedeth this rare vertue of water to touch the body, and cleanſe the heart, but by force of the*

the Word; not because it is said, but because it is beleeued? for in the Word it selfe, the sound which vanisheth is one thing, and the inward abiding vertue another.

Our remayning and abiding in Christ, differeth much from his abiding in vs. The Graft which is put into the Stocke, receyueth comfort and nourishment from vs, whereas the Stocke receyueth no reciprocall comfort from the Graft or Branch: and, as the Branch is but dead of it selfe, bearing no fruit, if the Stocke afford it no nourishment: so also is man dead in himselfe, vnable to performe any good worke, if the Spirit of Christ support him not, or leaue to direct him. *He* (saith Saint *Augustine*) *who thinketh that hee is able to beare fruit of himselfe, is not in the Vine; he who is not ingrafted into the Vine-Stocke, is not in Christ: hee who is not in Christ, is not a*

Vers. 4. *Abide in mee, and I in you.*

a Christian. For (saith Alcuinus) all the fruit of good workes proceedeth from the root which hath freed vs through his grace, and aduanced vs through his help and assistance, whereby wee are enabled to beare more fruit.

Verſ. 7. *If you abide in mee, and my words abide in you.*

Then (saith Saint Augustine) Christs words are truely said to remaine in vs, When as wee doe those things which hee commandeth, and imbrace with loue those things which hee promiseth. This glorious comfort of hauing the blessed Spirit sent to remaine in vs, is not to be expressed: he onely tasteth it, who enioyeth it, in a true and thankfull heart; such a one need not doubt of obtayning his requests, if hee pray in the Spirit, 1 Corinth. 14. 15. For it is the Spirit of God which helpeth vs to pray, Rom. 8. 26, 27. Consider well that place.

aske what you will.

Verſ. 10. *If you keepe my Commandemẽts, you shall abide in my loue.*

Saint Chrysostome vpon this place, saith, Wee doe not begin to

obtayne

obserue his precepts, to the end hee should loue vs, but except hee loue vs first, wee are not able to keepe his Commandements. Those (saith Saint *Paul, Rom.* 8. 1.) *that bee in Christ, walke not after the flesh, but after the Spirit*; by walking, meaning liuing in godlinesse: it is a spirituall loue therefore which vniteth vs vnto God.

Next vnto God and Christ, wee are to loue one another, and that with an vnfeigned, pure, and tender affection, for with such loue did our blessed Sauiour vouchsafe to imbrace those who are his. Men vsually shew affection one to the other in this World, vpon ends, as thinking to receiue profit or promotion by them, which fayling, their loue ceaseth: This is but a feigned or forced loue. Others affect outward lineaments, which is a fleshly loue. A third sort loue them, and that

Vers. 12. *This is my Commandement, That yee loue one another, as I haue loued you.*

that tenderly, who participate with them in their vices, which is a hatefull loue. There is no perfect loue, but of such as haue regard only to their communion in Christ. I ought to loue all men in generall, because they beare the same image of God; and especially Christians, hauing receiued like Baptisme: but particularly those, in whom I discerne a fixed loue to GOD, and his holy Word, working in them true humility and obedience. *Christ loueth vs* (saith *Augustine*) *to the end wee might reigne together with him.* Let vs therefore so loue one another, as that wee may discerne our loue to be different from that of others, who loue not one the other, to the end that GOD may be beloued.

Vers. 15. *Not seruants, but friends.*

Seruants, especially such as were so called in those dayes, and in that Countrey, were seruile

ſeruile bond-men, ſuch as did all things through feare, and by compulſion. The *Iewes* were ſaid to liue vnder a kinde of bondage, whileſt they were ſubiect to the old Law. And ſurely, thoſe who at this day liue vnder the yoke of Popery, may truely bee ſaid to liue in bondage, being barred from the chiefe Chriſtian comfort, of reading the holy Scriptures, bound to Confeſsion, repetition of ſet Prayers, Penance, and ſuch like traditions, not commanded nor inſtituted by God, whereby they are barred from any conference or acquaintance with their bleſſed Maſter, not knowing (as the words are heere) the will or actions of their Maſter, but like bond-men are taught to earne and merit of themſelues their ſaluation.

Verſ. 16. *Goe forth and bring fruit, that your fruit may remaine.*

The fruits of grace doe not wither, but remaine: *For,*

ſaith Saint *Gregory*) *all our Workes wrought, which concerne the World, hardly ſuffice vntill our departure by death, which cutteth off all the fruits of our labours in that kinde, but that which is wrought, or acted for the obtayning of life eternall, is reſerued euen after death, and then beginneth firſt to appeare, when the fruit of carnall labour vaniſheth.* Let vs therefore operate ſuch fruit as may remaine, that when death putteth an end to all other, they may take their beginning after death, that when we reſt from our labours, our workes may follow vs, *Reuel.* 14. 13.

Verſ. 19. *The world loueth his owne.*

As the World (*that is*, wicked men) hate righteouſneſſe, ſo they maligne and enuy thoſe who walke vprightly. A drunkard ſeldome loueth a ſober man, at the leaſt, delighteth not in his company. No more doth a man giuen ouer to luſt, em-

brace with true affection, thoſe whoſe conuerſation and ſpeeches are chaſte. It is wonderfull to behold how Birds of a Feather flocke together, and how helpfull, great, rich, and wicked men, are to thoſe of their conſort in ſinne, in times of diſtreſſe. Not onely the Fathers, but euen Heathen wiſe men, as *Plato* and *Tully*, haue wiſhed, That there were the ſame kindneſſe to be found amongſt vertuous men, as there is amongſt the wicked ſort: for, though vices and vicious men be contrary one to another for the moſt part, yet they both ioyne hand in hand together againſt Gods Children.

The Word which CHRIST Ieſus deliuered himſelfe, and left in the hearts and mouthes of his holy Apoſtles to be diuulged by them, is one and the ſame. Therefore thoſe who will not giue eare, and obey the

Verſe 20. *If they perſecute me, they will perſecute you.*

saith Saint *Gregory*) *all our workes wrought, which concerne the World, hardly suffice vntill our departure by death, which cutteth off all the fruits of our labours in that kinde, but that which is wrought, or acted for the obtayning of life eternall, is reserued euen after death, and then beginneth first to appeare, when the fruit of carnall labour vanisheth.* Let vs therefore operate such fruit as may remaine; that when death putteth an end to all other, they may take their beginning after death; that when we rest from our labours, our workes may follow vs. *Reuel.* 14. 13.

Vers. 19. *The world loueth his owne.*

As the World (*that is*, wicked men) hate righteousnesse, so they maligne and enuy those who walke vprightly. A drunkard seldome loueth a sober man, at the least, delighteth not in his company. No more doth a man giuen ouer to lust, em-

brace with true affection, thoſe whoſe conuerſation and ſpeeches are chaſte. It is wonderfull to behold how Birds of a Feather flocke together, and how helpfull, great, rich, and wicked men, are to thoſe of their conſort in ſinne, in times of diſtreſſe. Not onely the Fathers, but euen Heathen wiſe men, as *Plato* and *Tully*, haue wiſhed, That there were the ſame kindneſſe to be found amongſt vertuous men, as there is amongſt the wicked ſort: for, though vices and vicious men be contrary one to another for the moſt part, yet they both ioyne hand in hand together againſt Gods Children.

The Word which CHRIST Ieſus deliuered himſelfe, and left in the hearts and mouthes of his holy Apoſtles to be diuulged by them, is one and the ſame. Therefore thoſe who will not giue eare, and obey the

Verſe 20. *If they perſecute me, they will perſecute you.*

Word of truth, preached by Gods Miniſters, would haue ſhewed the ſame contempt and negligence, if they had heard and beheld; and heard their Sauiour with their corporall eares and eyes, who appeared not as God, nor choſe the ſeed of Angels, but in outward forme was onely as a man: It is the cuſtome of Hypocrites to ſay, If we had liued in the dayes of our Fore-fathers, &c. when they quarrell at the ſufficiency of the Miniſtery.

Verſ. 22. *If I had not ſpoken vnto them, they ſhould not haue had ſinne.*

Chriſt came into the World, that men ſhould beleeue in him. Thoſe then who beheld him, and heard his words; as alſo, thoſe who ſince his bleſſed cóming, might haue beheld him with the eyes of faith, and haue heard and applyed his Word deliuered by his faithfull Miniſters, haue more to anſwer for, then ſuch vnto whom the bleſ-

ſed

sed Word yet neuer came: For (saith Saint *Augustine*) *Looke how beneficiall his comming was to all true beleeuers: It was no lesse hurtfull to the generality of vnbeleeuers.* For such haue no excuse, *Rom.* 2. 14, 15. The Gentiles, which haue not the Law, doe by nature, the things contained in the Law, &c. shewing the effect of the Law written in their hearts, &c. Whence I presume to gather, that that leading and directing of nature, to performe any thing tending to goodnesse, was euermore the Spirit of our blessed Sauiour, the Word. But he reuealed not himselfe vnto them in those daies as hee hath done since; & therefore though they had a manner of conscience, which did in a sort accuse and excuse them, according as their spirituall nature afforded motiues, yet had they receiued no expresse directions from the

Spirit of truth, to apply Christ truly for the consummation of their saluation: Neither did the glorious light appeare so vnto them, as that it was in their power to walke in it, and after it, according to the words of Saint *Augustine*. Though they were not freed from diuers sinnes of other nature, yet were they guiltlesse of the sinne of not beleeuing in Christ.

Verſ. 23. *He that hateth me, hateth my Father.*

Alcuinus saith, Who loueth the Sonne, loueth also the Father, because the loue of the Father and the Sonne is one, euen as their nature is one. So hee, who hateth the Sonne, hateth also the Father. Many worldly men doe professe in generall, that they loue and feare God, but refuse vtterly to beleeue in Christ, and learne the meanes of their saluation in him, and to doe Christian duties: such are they who still cry, Lord, Lord, *Matthew*, 7. 22. But all their Religion

Religion is phantaſticall.

Chriſt wrought ſuch miracles, as neuer any man elſe did; wherevpon his very enemies ſtood amazed, ſaying, Wee neuer ſaw it on this faſhion; hee hath done all things well, &c. Such was the raiſing of *Lazarus* after hee had laine foure daies in his graue. Vertue proceedeth from him: when ſicke folke onely touched the hemme of his garment, by onely ſaying, *Ariſe, thy ſinnes are forgiuen thee*, the diſeaſed preſently aroſe, and ſo were made ſound. If any obiect, Such miracles had beene done by *Moſes* and the Prophets; the anſwer is cleere, that Chriſt is the worker of all miracles; ſo as whatſoeuer ſeemed to be wrought by them, were not properly theirs, or to be attributed to them, but to the Angell (which was Chriſt) that went before them, and the ſpirit of the Lord (that is,

Verſ. 24. *I haue done the workes which none other man did.*

Christ) which was vpon them: so they onely were Ministers, and hee the Author. Reade 1 *Cor.* 10. 4. where the Rocke which *Moses* strooke, and ther-vpon flowed out water, is said to haue beene Christ. Such as then saw and beleeued not, and such as now heare and beleeue not, are both despisers of that Almighty power of God and Christ: Nay, wee can behold none of Gods creatures, whether wee looke vpwards or downewards, but will affoord vs sufficient matter of wondring at the Almighty power of that blessed Word, by which all things were created, and are stil sustained; for the more full manifestation whereof, Christ came and wrought his miracles.

Verſ. 25. *The word written in their law.*

Whereas this place contained, *Psal.* 35. 19. is here said to be written in their Law; Saint *Augustine* saith, *That vnder the*

title

title of the Law, all the sayings of the old Testament and holy Scriptures are signified. The seuerall Bookes of Scripture haue seuerall titles, but all of them in proper sense, are the Law of God for vs to learne and walke in.

Hitherto the holy Apostles and Disciples had onely an apprehension of their blessed Master, as they beheld him with their corporall eyes. But when according to that which was here promised, the holy Ghost fell vpon them, then they vnderstood spiritually and perfectly; *Peters* presumption, *Iames* and *Johns* violent zeale, *Andrew* and *Thomas* vnbeliefe, *Philips* worldly opinion, and *Jude* his questioning, were remoued like Clouds dispersed by the Sunne in his strength. This holy Spirit is called, The Spirit of truth: for all falshood is contrary vnto it. False pro-

Vers. 26. *When the Comforter is come, &c. he shall testifie of me.*

phets were ſaid to haue in their mouthes lying ſpirits; the way to diſcerne them, is, by the rule of truth. For ſuch ſurely, who are poſſeſſed with the Spirit of truth, feele ſuch a working in them, as not onely releaſeth them from all trouble, griefe, and ſorrow, but alſo enlightneth their hearts with incomparable ioyes, giuing them teſtimony that they ſtand in the fauour of their good God, then which, nothing can be conceiued of greater comfort. See *Math.* 2. 10. *Act.* 2. 46. and 8. 39. *Luke* 13. 6. *Iohn* 8. 56. *Act.* 15. 31. And it is often called by the Apoſtle, *Ioy in the holy Spirit.*

Verſ. 27. *And you ſhall beare witneſſe, becauſe you haue beene with mee from the beginning.*

The holy Apoſtles were they, who by vertue of the Spirit, witneſſed the Word to all true beleeuers. And they had this aduantage, of all that were added to the Church by their meanes, or ſhall bee vnto the end

end of the world, that they were perſonally with their bleſſed Maſter and Sauiour, euen from the beginning of his manifeſtation: So as they might ſay with this our holy Euangeliſt, 1. *John* 1. That which was from the beginning, which wee haue ſeene with our eyes which we haue looked vpon, and our hands haue handled of the Word of Life, declare wee vnto you, as a Word of truth. And it was neceſſary the Apoſtles ſhould bee eye-witneſſes, *Luke* 1. 2. *Acts* 1. 21, 22. So *Paul* proueth himſelfe to bee an Apoſtle, becauſe hee had ſeene the LORD, though in a miraculous manner, 1. *Cor.* 15. 8.

CHAP.

Chap. XVI.

THe Church of Rome hath iniuriously excommunicated the Professors of the Gospel, ver. 2.

The Papists, the Iewes of the new Testament, ver. 3.

Grieue not for your friends departure, ver. 5, 6.

Christ departed in his flesh, but remaineth with vs in his Spirit, ver. 7.

Gods Spirit by his Ministers reproueth sinne, ver. 8.

To beleeue Christ, and to beleeue in Christ, ver. 9, 10.

The Deuill is punished when we ouercome his temptations, ver. 11.

Christs Spirit with his Church still, as it was with the Apostles, ver. 13.

Of the Greeke Church.

The Iewes called (the world) ver. 20.

All Gods childrens paines doe end in comfort, ver. 21.

And are permanent, ver. 22, 24.

Whether in this world wee attaine perfect knowledge? ver. 25, 26.

But it euer increaseth, ver. 30. 32, 33.

IT was, no doubt, a grieuous thing, to bee thruſt out of the Church, and Aſſembly of good men, whileſt that the Church ſtood in purity: but if it be once falne from the truth, then the Spirit of Truth telleth vs, that the Church is no more there. The Apoſtles, and all Chriſtians, when they were, or are chaſed out of that Church which before had reiected Chriſt and his holy ordinances, (as that of the Iewes had done) what can they expect other, then to finde the like perſecution, if they perſeuered in preaching & profeſsion of the Goſpell? See a full place for this, 1 *Theſ.* 2. 14, 15, 16. I will preſume a little to compare theſe times with thoſe. The *Romane* Church, was, no doubt, the fundamentall Church of the Weſterne parts of the world, whence others took their light; whileſt their Lampe burned cleere,

Verſ. 2. *They ſhall put you out of the Synagogues.*

cleere, all true profeſſors reſorted thither, and hee who had beene baniſhed or excommunicated out of that Church and Congregation, would haue bin thought to haue had a ſpotted ſoule. But ſince that buyers, ſellers, and money-changers haue thruſt out the profeſsion and profeſſors of truth, the holy Word being kept from Gods people, euen as a light hidden vnder a buſhell, alſo traditions brought in, and made equiualent, if not preferred before the certaine word of Prophecy, I know no reaſon why any Chriſtian ſhould care to be excommunicated out of an Antichriſtian Congregation, but rather to praiſe God, after the example of the holy Apoſtles, if they may be found worthy to ſuffer with their Maſter, for the profeſsion of the Truth. For my own part, I profeſſe to hate enmity, rayling, and reuiling; and

I shall euermore pray for Gods grace, to direct all my thoughts and actions in the way of peace, loue, and charity; and euer grieue at the fall and errours of my brethren. I will not draw my intended breuity to a long discourse. I wish a free and generall Councell, where those who professe the Gospel, might lay downe the errours crept into the Church, since the Virgin purity was foyled and defaced; And those who maintaine, that the Church of *Rome* standeth still in integrity of doctrine and manners, might produce their best Arguments: Also, that from hence such a resolution might arise, as that errours might bee plainely discerned from Truth, and light from darkenesse; whereby all the Christiã world might worship and serue the only true God in vnanimity and holinesse.

The Iewes did take vpon them

Vers. 3. *Vt supra.*

them the knowledge of God the Father, and his true ſeruice, hauing his Law to witneſſe the ſame: But our Lord Ieſus, his Sonne, they would not know, though both the Law and the Prophets bore witneſſe of him in ſuch ſort, and ſo inſeparably, that they could not acknowledge the one, and reiect the other. To omit the teſtimonies of the Scriptures, and euen their owne Rabbines, ſpecially ſuch who writ before Chriſts Incarnation; all the Ceremonies of the old Law, were Types of Chriſt; and the very Goſpell, (if I may ſo ſpeake) of the Old Teſtament: which Chriſt came himſelfe downe from heauen to fulfill, in the veyle of his fleſh, at the direct time fore-prophecied by *Iacob*, *Gen.* 49. 10. by *Danid*, *Pſal.* 132. 2. by *Eſay*, ch. 7. 14. by *Ieremy*, chap. 31. 15. and all the reſt of the Prophets, moſt exactly cited by S. *Matth.*

thew. God the Father in his being and eternity, needed no Prophecie nor types to expreſſe his will; but as they were all giuen in the hand of a Mediator, ſo did they all fore-tell and prophecie the Lord IESVS. Which becauſe the Iews would not vnderſtand nor receiue, when Chriſt appeared, therefore now they haue left the knowledge of the Father alſo; and, as the Apoſtle ſaith, 1 *Theſ.* 2. 15. *They pleaſe not God, becauſe they receiued not Ieſus, his beloued Sonne, in whom he is well pleaſed.* If we doe well attend it, (for I may not be too large in theſe ſtrict conceptions) the Papiſts are the Iewes; the Ieſuites, the Phariſes; the Puritanes, Browniſts, Familiſts, &c. the Saduces of theſe times.

Verſ. 5, 6. *I goe my way, and ſorrow hath filled your hearts.*

All louing men grieue at the departure of a kind friend out of this world, though they know

know his estate of happinesse to be much amended by the exchange. No maruell then if the Disciples were stricken into a wonderfull amazement, when as they heard, their blessed Master, from whom they had receiued both spirituall and bodily comforts so abundantly, was departing from them. They had not yet receiued that fulnes of Spirit, to consider, that hee merited euen by his departure, the consummation of their happinesse: and therefore they grieued, as hauing respect only to what their eyes beheld; a Man aboue man, fraught with all perfections visible and inuisible. In the death of our friends we ought to submit our selues absolutely to Gods will, both because we ought not to be too much taken with mortality, though accompanied with many graces: and for that death, euen of the best men, is the ripening

ripening of Gods Kingdome, which we pray may come.

This place and case seemeth difficult, that one principall ioy and comfort must be remoued, before another can approach. It was necessary to be so, for that the Disciples of our Lord Iesus did as yet onely apprehend his humanity, from which humour they could not withdraw their senses, so long as he represented himselfe bodily vnto them; wherefore his bodily presence must be withdrawne, before they could rightly apprehend him Ghostly and gloriously. To this purpose the saying of Saint *Augustine* serueth: *What is meant by these words,* [*If I depart not first, the Comforter cannot come vnto you, &c.*] *saue onely, That so long as you persist in knowing Christ according to the flesh, you are not capable of the Spirit? But Christ being remoued corporally, not*

Vers. 7. *If I goe not away, the Comforter will not come.*

not onely the holy Ghoſt, but alſo the Father and the Sonne will haue influence, and poſſeſſe you ſpiritually. Surely thoſe who worſhip Chriſt in Images, are more taken with the outward bodily ſhape, then an inward ſpirituall feeling and apprehenſion. Saint *Gregory*, by the words following, was of that minde; *If to your intention I doe not firſt withdraw my body from your ſight, I can neuer draw or bring you to an inuiſible vnderſtanding, by the comforting Spirit.*

Verſ. 8. *And when he is commen, he will reproue or conuict the world.*

The efficacy of the Spirit of God, ioyned with the preaching of the Word, is ſuch, as it ſhall enable Gods Miniſters to conuict the whole world of ſin, and to reproue their euill wayes. How this hath beene effected by the preaching of the Goſpell throughout all, or the moſt knowne parts of the habitable world, is manifeſt: and as in the Apoſtles times, thouſands

sands were added to the Church, at the preaching of one Apostle: so, no doubt, the selfesame Spirit working in mens hearts and consciences, is full of power by the sincere deliuering of the Word, to make stony hearts soft and fleshly. Reade Saint *Paul*, 2. *Cor.* 3. touching the efficacy of the Spirit.

There being no deliuery, or meanes of being freed from sin, but by faith in Christ, vnbelicfe may well be said to bee the roote of sinne. *But*, (saith S. *Augustt.*) *the difference is great, whether euery one beleeue that he is the Christ, or whether he beleeue in Christ: but he is said to beleeue in Christ, whose hope both resteth in Christ, and who loueth him.*

Verſ. 9. *Of sinne, because they beleeue not in me.*

When Iesus was ascended out of this world, righteousnes departed from it, there hauing neuer beene any man perfectly righteous on earth, but he only.

Verse 10. *Of righteousnesse, because I goe to my Father.*

ly. He (as we are taught in our Creed) ſitteth at the right hand of God the Father, whence he ſhall come to iudge both the quicke and the dead; and as he ſhall come to Iudgement, ſo aſſuredly, he euermore iudgeth. If now there be any ſparkes of righteouſneſſe in vs, they all proceede from the influence of that grace which is diſtilled into vs from aboue. The righteous are ſaid to liue by faith; and faith conſiſteth in beleeuing of that which our eyes behold not. Whence Saint *Auguſtine* ſaith, *That the world is and ſhall be condemned of ſinne in thoſe who beleeue not in Chriſt, and of righteouſnes, in and by thoſe who riſe againe as beeing members of Chriſt.*

Verſ. 11. *Of iudgement, becauſe the Prince of this world is iudged.*

The firſt enemy that aſſaulted euen Chriſt himſelfe in his manhood, was Satan, and ouer him our bleſſed Sauiour firſt triumphed, hauing reſiſted his temp-

temptations, and by his diuine power fully vanquiſhed him. It is apparant to all who haue but the leaſt feeling of conſcience, how ready the diuell is to ſuggeſt euill thoughts & cogitations, whereby to allure men to ſinne. But it is as euident by the teſtimony of thouſands of Chriſtians, how that faithfull men haue, by vertue of the bleſſed Word, ouercome his temptations: and this is the iudging of the Diuell: which to him is a moſt grieuous torment, when hee cannot ouercome good men, his very temptations to ſinne being then put on his owne skore of condemnation.

The Diſciples had not yet receiued that fulneſſe of knowledge, as when the holy Ghoſt deſcended vpon them, and that the eyes of their vnderſtandings being opened, they then fully conceiued the Myſterie of

Verſ. 13. *The Spirit will guide you into all truth: and he will ſhew you things to come.*

of Christs Incarnation; the vertue of his Passion, Resurrection, and Ascension; and chiefly, that a settled foundation by him was laid of his Eternall Kingdome, whereunto they were to adde materials, by the effects of the Word, and other works wrought by that Spirit which they receiued. Prophecie is also heereto added, which was an especiall gift receiued by those holy Pillars of the Church, wherewith St. *Paul*, St. *Peter*, St. *Iude*, but especially our Euangelist St. *Iohn*, were indued, that their Writings might foretel vnto the Church, what should happen in all ages, euen to our Lords second comming. Our blessed Sauiour is still the same merciful God and Master, powring of his Spirit into the hearts of his Seruants, in such measure as they are capable of, and as shall stand for the edificatiō of his Church,

Ephes.

Ephes. 4. 11, 12.

In the 13. verse, the Holy Ghost is treated of, to bee sent as a Comforter. In the 14. verse is shewed, that the Holy Ghost should receiue that from Christ, which should be deliuered. And heere we are taught, that whatsoeuer is the Fathers, is likewise belonging to Iesus Christ: And God the Father sending downe lastly the Holy Ghost, (that is, his loue) as before he sent his blessed Sonne, did in that last comfort, partake with his Sonne, all three nominations, being but one power, as is formerly said. *Didymus* saith touching this; *Though the Spirit of Truth proceed from the Father, yet notwithstanding, by reason all things the Father hath are mine, saith Christ, the Spirit of the Father is also mine, and shall receiue of that which is mine.* Those things which the Father hath substantially; as his

Vers. 15. *All the things the Father hath, are mine. He shall take of mine, and shew vnto you.*

Eternity, Immutability, Goodneſſe, &c. the very ſame hath the Sonne alſo. I meddle not with the errours of the Greeke Church, but rather wiſh, as ſome learned Proteſtants haue done, that they and we rightly vnderſtood one another, and the Truth, and were truely in vnity againſt the common aduerſaries to vs both.

Verſ. 20. *Ye ſhall weepe, and the world ſhall reioice, but your griefe ſhall be turned to ioy.*

The Diſciples were ſtrucken with moſt hearty griefe, to heare of the death of their Maſter; at which alſo the world reioyced; (that is, the multitude of the Iewes; for by the terme [*World*,] the Iewes, and their eſtate, in this Goſpell are often meant.) But their ioy ſoone turned to their ruine, whereas the faithfull Apoſtles receiued a double comfort ſoone after: for they both beheld Chriſt their bleſſed Maſter againe with their mortall eyes, after his glorious Reſurrection, and

and also were further enlightened by the Holy Ghost, which was a perpetuall guid to them, and comforter in all afflictions.

This cõpariſon exemplifieth the former ſpeeches, that the Apoſtles were like a woman neere trauell, ſwolne with ſorrow and throwes, all the time of their ſeparation from their deare Maſter. But when that cup of bitterneſſe was paſt, then the ioy of regeneration, after the bitter paines which our gracious Generator ſuffered from the burthen of our ſins, would be ſo comfortable, as that the ioyfull apprehenſion thereof ſhould diſpel the former clouds of anguiſh. All the Elect of God may be truly ſaid to grone vnder a heauy burden, beeing not onely ſubiect to their own ſinnes, loading their conſciences, but alſo to the beholding of all manner of wickedneſſe of men with whom they conuerſe.

Verſ. 21. *A woman when ſhe trauelleth.*

This burthen they ſhall not be diſcharged of, before their ſeparation; and death in it ſelfe is grieuous to Nature, there being an vnwilling and ſorrowful departure betwixt the ſoule and the body, after a long acquaintance: yet is it a wonder to ſee of what force a regenerated Spirit is, to repell the aſſaults of Nature, and to turne the ſowre into ſweet, by a faithful apprehenſion of Chriſts promiſes and merits. Of this, thouſands of Martyrs, and other Chriſtians haue giuen plentifull teſtimonie, who haue expreſſed not onely their vnſtained innocency in their liues, but alſo ioy in the middeſt of flames, euen at the laſt gaſpe of deliuerance of their regenerated ſoules.

Verſ. 22. *Your ioy ſhal no man take from you.*

The delights of worldly mē, are (as the Apoſtle ſtiles them, *Heb.* 11. 25.) pleaſures of ſinne for a ſeaſon; and ſo are all the allu-

allaring errours of Hereticks, called falshoods, which perish in the vse, *Col.* 2. 22. But the Spirit of God no man can take from vs: For, as it did on Christ our Head, it ascendeth and abideth on his Church for euer, *Ioh.* 1. 33.

Hitherto the Apostles and Disciples had followed the ordinances of the Law, which were not wholly abrogated vntill the passion of our Sauiour, and that the veyle of the Temple were rent; but now they are taught a new lesson: All Sacrifices which were onely representations and figuratiue signes of the great sacrifice to be offered by the Sonne of God, were remoued, as to bee no more a way vnto God; and men, by a new Couenant with God, must make their crucified Redeemer, their only means and Mediator. *That* (saith St. *Augustine*) *is your fulnesse of*

Vers. 24. *Hitherto you haue asked nothing in my name.*

ioy, than which none can be greater, to enioy God in Trinity, according to Whose Image we were made. Also he saith; *This fulnesse of ioy is not carnall, but spirituall; and when it shall become so great, as that it cannot increase, then it will be full.*

Verſ. 26. *I say not vnto you, that I will pray the Father for you.*

Christ sayeth, that hee will no more mediate for them; yeelding a reason, for that then themselues shall be knowne to his heauenly Father, by enioying, and by beeing beloued of him, in regard of their loue and faith in his blessed Sonne. Yet when I consider the Petition which our Sauiour hath taught vs to make for the comming of the Kingdome of God, and that then his holy will shall be done in earth, as it is in heauen, I then would approoue the iudgement of some pious and learned men, who interpret this proficiency to happen in this life; but whether onely some

some men, whom God hath enlightened in an extraordinary manner, or the generality of the visible Church, shall at any time enioy this great grace, I acknowledge, it transcendeth my vnderstanding.

The Disciples beginning now to vnderstand plainely from Christs words, that hee was commen from God, thought themselues maruellously aduanced in knowledge. *They knew before,* (saith St. *Hilarie*) *that he was sent of God, but not that he proceeded or issued from GOD, as the beames from the Sunne.*

Vers. 30. *By this we beleeue that thou camest forth from God.*

As Christ is neuer separated from his Father, so no good Christian is euer left alone, but by the Spirit of Iesus he is vnited vnto God. And so beeing at peace with God, he feareth no assault of sinne or sinners in the world, because that He, in whom he trusteth, hath ouer-

Vers. 32, 33. *I am not alone: be you of good cheere, for I haue ouercome the world.*

come the world, that is, all ſin and violence bearing ſway in the ſame.

CHAP. XVII.

PRayer *the laſt act of Chriſt, and the greateſt of a Chriſtian*, verſ. 1.
Againſt prophane Aſtrologie, ver. 1.
The more excellent Preachers are, the greater is the ſinne of vnbeleeuers, ver. 2.
The Holy Ghoſt is God, ver. 3.
Chriſt prayed for the glorifying of his humanity, ver. 5.
Our Lord Ieſus firſt plainely reuealed GOD *the Father*, ver. 6.
We ought to pray for all men, euen the moſt wicked, ver. 9.
All things are Chriſts by his eternall generation, ver. 10.
Our vnity with God and Chriſt, ver. 11, 21, 24, 25.
Preſumptuous and wilfull ſinnes moſt dangerous, ver. 12.
Chriſts Commiſſion and his Miniſters to preach, is all one, ver. 18.
Firſt learne to be a good Chriſtian, before thou deſire to be a Preacher, ver. 19.

No

No Scripture warranteth Prayer for the dead, ver. 20.
Christ is the Image of his Father, to which he restoreth the faithfull, ver. 22.

OVr blessed Sauiour did, during his abode on earth, giue example of inuocating GOD by Prayer; which Hee doing, who stood neede of nothing, but for our sakes, how much more diligent ought we to be in that holy exercise, who are euermore compassed with temptations? Prayer was the last act of Christ, and is the most hard and perfect exercise of a Christian. *He lifted vp his eyes to Heauen*, (saith St. *Chrysostome*) *that hee might teach vs the farre reach or extent of Prayer, that standing on earth, we may looke vpwards, not onely with the eyes of our flesh, but also of our soule to heauen it selfe.* Vpon the words, [*The houre is come*,] Saint *Augustine* shew-

Vers. 1. *Iesus lift vp his eyes to Heauen, & said, Father, the houre is come.*

eth, *that all time, what, and when, also what hee would suffer to be done, was disposed by Him, who was not subiect to time.* Therefore farre bee it from any man to thinke, that the Starres or Constellations should cause the death of the Creator of them, as some curious wicked men haue exposed the alteration of Religion it selfe, to the influence and Constellation of the materiall heauens. Concerning this reciprocall glorifying, Saint *Augustine* sayeth vpon these words, in the person of Christ; *Raise me vp to thee, and thou maist be made knowne to the whole world by me.*

Vers. 2. *Thou hast giuen him power of all flesh.*

Christ Iesus had full power giuen him from his Father, ouer all flesh, by which is signified all mankind, of what Nation soeuer; and by that diuine power, he giueth life according to his holy will and pleasure: but the words import not, that be-

because Christ hath power to saue all flesh, therefore all shall be saued: for the latter words shew manifestly, that those only shall enioy life euerlasting, who are giuen vnto Christ from God. *All* (saith St. *Chrysostome*) *beleeue not: for such as haue no heed nor regard to those things which were said, were guilty of their owne condemnation:* the fault being not his who deliuered the Word. Reade *Mat.* 28. vers. 18, 19, 20. *Teaching them to obserue all things whatsoeuer I haue commanded you.* Those who being taught, would not learne, could not blame the holy Apostles, and Gods Ministers, their Instructors, if they fell into condemnation by their wilfull and negligent refusall: nay, the more, and better the Preachers are, the more terrible is the Iudgement of the wicked, *Heb.* 11. 7.

To giue eternall life.

By that (saith Saint *Hilarie*) *the*

Verse 3. *This is life eternall.*

the faith of the Church hath confeſſed Chriſt to bee the true God; and though the Holy Ghoſt be not heere mentioned, yet, ſaith Saint *Auguſtine, it is heere alſo to bee vnderſtood, becauſe that holy Spirit is, as it were, the binding affection or loue betweene the Father and the Sonne, conſubſtantiall with them both.*

Verſ. 5. *Glorifie mee with thine owne ſelfe, with the glory which I had before the world was.*

Our Sauiour being yet in the fleſh when theſe words were pronounced, maketh his petition, that hee may bee acknowledged to bee in that full glory which he was in and enioyed, before he tooke fleſh vpon him. And that he was and is glorified in that high ſort, wee are taught in our Creed, whereas it is ſaid, that *He ſitteth at the right hand of GOD the Father Almighty. Chriſt* (ſaith Saint *Paul*) *being raiſed from the dead, dyeth no more; death hath no more dominion ouer him: for in that he dyed, he dyed once to ſinne, but in*

in that hee liueth, hee liueth to God. Hee prayed, saith Saint *Hillary, that that which was temporary, might receiue the glory of that brightneſſe, which is not ſubiect to time: and that the weakeneſſe of the fleſh being transformed into the ſtrength and power of God, and the puritie of the Spirit, might be ſwallowed, or as it were drunke vp.*

God was generally knowne before as Creator of the world, and he was likewiſe particularly knowne to the *Iewes* to be a iealous God, who will be worſhipped alone, and not amongſt the number of the falſe gods: But he was neuer clearely acknowledged by the name of the Father of his onely begotten Sonne Chriſt, by whom he purgeth the World from ſinne, vntill he was manifeſted by Ieſus in his Incarnation. Euery one neyther was, nor is capable of that Doctrine, but only ſuch to

Verſ. 6. *I haue manifeſted thy name.*

to whom it is participated through grace: For, as St. *Auguſtine* ſaith, *They receiue that gift by regeneration, not from generation.* The words (*They were thine*) note vnto vs the eternity of election; the Elect hauing beene alwaies Gods, as knowne to him in his ſecret hidden counſell from eternity. Touching the words (*Thou haſt giuen them me*) Saint *Auguſtine* ſaith, *That Chriſt thereby ſhewed, how that he receyued this gift or power as he was man, yet, he alſo gaue them to himſelfe, that is, Chriſt being God, with the Father, gaue them to Chriſt the Sonne.*

They were thine.

Verſ. 9. *I pray not for the world.*

Our bleſſed Sauiour prayeth onely for the faithfull and true beleeuers, *Not for the World* (ſaith Saint *Auguſtine*) *for by the World, ſuch are vnderſtood as liue after the concupiſcence of the World, and are not in that election of grace as to be choſen of him from out of the world.* But this is

a

a priuiledge proper to Christ alone: for wee are taught to doe good to all men in generall, *Gal.* 6. 10. and for them that are most wicked, *Matth.*6.44. It were presumption in vs to iudge of any man before the time: for so long as God giueth time of life, there is hope of grace.

Saint *Augustine* saith, *That the Father gaue all things to his Sonne at that time, when as hee begot him, and made him Heire of all things.* And Saint *Chrysostome* likewise saith, *That whatsoeuer God the Father gaue to God the Sonne, hee gaue it in begetting him.*

Vers. 10. *And all mine are thine, and thine are mine.*

A spirituall vnion is surely here meant, which must needes consist in a perfect harmony of wills: *Euen as the Father and the Sonne,* saith Saint *Augustine, are one, not only in equality of substance, but also of will. Euen so those, betweene whom and GOD, the*

Vers. 11. *That they may be one, as we are one.*

the Sonne is Mediator, are one: not onely in being of the same nature, but also by one and the same fellowship of loue.

Verse 12. *None of them is lost, but the Sonne of perdition.*

Iudas here meant by the Son of perdition, *that is*, a lost man, or one giuen ouer to perdition. Saint *Augustine* saith, *That the betrayer of Christ was predestinated to perdition, that the Scripture might be fulfilled according to that in the Psalme.* 109. And, saith *Chrysostome, hee then perished alone, but many afterwards: Iudas with good reason was especially noted, as being amongst the number of Christs Apostles.* It is a greater wonder in these dayes to see a learned Professor of Gods Word to fall, then a Lay-man, yet is it ouer-ordinary, and the lesse maruellous, for that *Iudas* a Disciple taught by our blessed Sauiour, became a Traytor. All such as shall be to the worlds end so wickedly minded, as to betray and mur-

ther

ther any members of the body of Christ, professing his holy name, are in little better estate then *Iudas*: For these men would by all likelihood haue consented to the crucifying of Christ, if they had beene liuing together with *Iudas*, who seek the destruction of a whole Christian Nation. It is true, that at the first publique Sermon after Christs Ascension, (like a King who pardoneth all malefactors at his Coronation) it pleased his goodnesse to afford grace to some of them who had crucified him, *Act.* 2. 23, 37. but he left those in their sinnes to wax worse and worse, *Act.* 7. 52. who had beene his betrayers and murtherers: Hee forgaue his death, but not the treason that procured it.

Iesus, as he was a Minister of the Circumcision, and the Apostles, who were to preach to all the World, had one and the same

Vers. 18. *As thou didst send mee, so doe I send them.*

ſame calling from God, and ſo haue their faithfull Succeſſors in Gods Harueſt, *Iohn* 4. 35. *Matth.* 9. 37, 38. euen vnto the time of the great Harueſt, *Mat.* 13. 40. *Ioel* 3. 13.

Verſ. 19. *I ſanctifie my ſelfe, that they alſo may be ſanctified through the truth.*

Our Sauiour ſanctified himſelfe, when as hee was offered vpon the Croſſe: *For* (ſaith St. *Chryſoſtome*) *all ſacrifices which are dedicated to God, are ſaid to be ſanctified, and his holy Apoſtles and Miniſters are ſanctified through the truth; that is, by the merits of Chriſt, by whoſe truth they were ſanctified or ſet apart to preach.* Let Miniſters learne this ſanctification, firſt, to be ſeruants of Ieſus Chriſt, before they deſire to be Apoſtles. So *Paul* ſet forth his owne titles, *Rom.* 1. 1.

Verſ. 20. *I pray not for them alone.*

Our bleſſed Sauiour prayeth for all ſuch as were afterwards to beleeue to the Worlds end: but no place in Scripture can be produced, where Chriſt eyther

ther prayed himselfe, or gaue authority to his Disciples to pray for those who were already deceased in the faith.

Concerning the words here (*To the end that all may be one, euen as thou, O Father, art in mee, and I in thee*) Saint *Augustine* saith, *The Father is so in the Sonne, as that they are one, because they are of one and the same substance. Wee may be one in them, but one with them wee cannot be: for that they and Wee are not of one substance. But they are so in vs, or we so in them, as that they are vnited in their natures, and wee in ours: for they are truely said to be in vs, as God is in a Temple or Church, and wee in them, as Creatures in their Creator.* And therefore the words follow in vs, shewing that it is to be attributed vnto the meere grace of God, that we are made one in faithfull loue, not to any power in our selues. Lastly, there

Vers. 21. *That they may all be one.*

there is no ſuch way to make the wicked of the World beleeue in Chriſt Ieſus, as the diſcerning of a perfect vnion betweene Chriſtians in faith and manners: for God that is in the three Perſons, maketh vs many in number, one in faith and loue.

Verſ. 22. *The glory thou haſt giuen me, I haue giuen them.*

Our Sauiour vouchſafeth to make his faithfull ſeruants partakers of that glory which himſelfe had receiued from his heauenly Father: That Image of God which was blotted out in vs through ſinne, is reſtored and repayred againe by his power and efficacy. Chriſt is not onely the Image of GOD, inaſmuch as hee is his eternall Word, but the Image of his Fathers glory was alſo ingrauen in his humane nature, whereof hee is made partaker with vs, that hee may transfigure his members into the ſame. This agreeth with that

Doctrine

Doctrine of Saint *Paul*, 2 *Cor.* 3.18. *We all behold, as in a mirrour, the glory of the Lord with open face, and are changed into the same Image, from glory to glory, as by the Spirit of the Lord.* Whereupon it followeth, that none are to be accounted Christs Disciples, saue those in whom the glory of God is seen imprinted by the Image of Christ, as by a Seale.

Those who put their trust in Christ, and abandon their wills to his holy direction, shall be partakers of heauenly blessings with himselfe. The Thiefe on the Crosse had no sooner expressed his faith, but it was said vnto him by his Sauiour, *This day shalt thou be with mee in Paradise.* Happy are they who behold the glory of their Sauiour: which perfect ioy we cannot attaine vnto, as long as we beleeue that which wee see not: but true beliefe is the meanes

Vers. 24. *That they may behold my glory.*

meanes of obtayning the ſight of that which wee haue beleeued. God the Father loued his bleſſed Sonne from before all Worlds, and as he loued him, ſo he loueth vs in him, becauſe in him he hath choſen vs likewiſe from eternity.

Before the foundation of the world.

Verſ. 25. *Righteous Father, the world hath not knowne thee.*

The world of ſinne and ſinners know not the iuſt Father: *For* (ſaith S. *Auguſtine*) *what is it to know God, but life eternall, which hee hath not giuen to the condemned world, but to the reconciled? and therefore the world hath not knowne thee, becauſe thou art iuſt, but the reconciled world hath knowne thee, becauſe thou art mercifull. How can the loue wherewith the Father hath loued his Sonne, be in vs, ſaith the ſame Father, ſaue onely becauſe wee are his members, and loue God in him? Hee is wholly beloued, that is both head and body, and he in vs, for that hee is in vs as in his Church, but wee in him,*

him, as hee is our Head.

CHAP. XVIII.

PRiuate and retyred meditations & prayer, verſ. 1.

Euill ſeruants too ready to execute their Maſters wicked commands, verſ. 3.

Chriſts ſufferings were voluntary, ſo ſhould ours be, verſ. 4. 12.

The fearefulneſſe of Chriſts iudging the world, verſ. 6.

Chriſt euer preſerueth the ſucceſſion of Miniſters, verſ. 7, 8.

Simoniſts ſucceſſours of Caiphas, verſe 13.

Why Peter, Iames, *and* Iohn *moſt often are named*, verſ. 15.

An inſtruction for Gentlemen trauellers, verſ. 16.

Wee muſt bee cautelous in making Vowes, verſ. 17.

The greater our loue is to the world, the leſſe it becomes God, verſ. 18.

Againſt Conuenticles, verſ. 20.

Perſecutors more cruell then any other Tyrants, verſ. 22, 23.

Meanes

Meanes both of our fall, and conuersion, often weake, verſ. 27.

Many curious in outward ſeruice of God, yet negligent in godlineſſe, and good workes, verſ. 28.

Chriſtians euer accuſed falſly for Traytors, verſ. 30.

Hee that knoweth the truth, muſt teach it to others, verſ. 37.

Hee that reproues ſinne, ſhall haue many Enemies, verſ. 39.

Verſe 1. *Ouer the brooke Cedron, where was a Garden.*

THe place where our Lord Ieſus was betrayed, was a garden called *Gethſameni*, vpon Mount Oliuet, on the other ſide of the Brooke Cedron: And this place is not onely expreſſed by all the Euangeliſts, at the time of our Lords Paſsion, but before by S. *Lu.* 21. 37. it is ſhewed, that whenſoeuer he was in Ieruſalem, that there was his place of retyrement for meditation and prayer; the like hee did, when hee was elſewhere, as *Matth.* 14. 13. *Mark.* 1. 35. *Luke* 4. 42. and 9. 10. and

11. 1. We reade of *Henoch*, *Isaac*, *Iacob*, *Moses*, *Dauid*, *Elias*, *Iohn Baptist*, *Saint Peter*, *Saint Iohn our Euangelist*, also of many of the Primitiue Fathers of the Church, who vsed these seceſsions, to inioy God and their owne spirits with greater freedome. Fasting and prayer are thus best exercised; *Matth. 6. 5. When thou prayest, &c.* And vers. 16. *When ye fast, &c.* Meaning, our priuate and retyred fasting and prayer.

He who hath an euill conscience, is neuer voyd of feare: *Iudas* knew well enough the certainty and aduantage of the place, and that there was small feare of resistance, yet durst hee not go without a Guard, which was compounded of some of the garrison souldiers, which *Pilate*, it seemeth, had sent vpon false suggestions made to him, that Christ and his Company were seditious persons:

Vers. 3. *A band of men, and Officers of the High-Priests.*

O the

the reſt were Serieants, Beadles, and Officers belonging to the Chiefe Prieſts and Phariſes. There neuer want ſuch Inſtruments to do cruell errands, like their maſter the Deuill, 1 *Kings* 22.22. who is alwayes fit to ſay, *I will goe.*

Verſ. 4. *Whom ſeeke yee?*

Chriſt Ieſus is ſo farre from auoyding his Enemies, as that hee ſetteth forwards to meete them; though as hee was fleſh and bloud, he had prayed, That the Cup of bitterneſſe might haue paſſed from him, if it were ſo his heauenly Fathers will; yet being the Sonne, he learned obedience, when the time appoynted was come; yea further from the words (*Whom ſeeke yee?*) As alſo that they knew him not, vntill hee reuealed himſelfe, it appeareth, that eyther their generall amazement was great, or elſe that their eyes were miraculouſly blinded; of which opinion St.

Chryſo-

Chryſoſtome was; as alſo *Theoderet*: It is true, it was in the night time that they came to apprehend him, but the Text ſheweth, that they had Torches and Lanternes, *Iudas* being alſo their Ring-Leader, to whom neyther the place was ſtrange, nor Chriſt himſelfe. All this ſheweth, that as the fall of man in the garden of Paradiſe, was deſperate and voluntary: ſo was the Act of our Redemption in this garden of Chriſts Agony performed with cheerefulneſſe: to ſtirre vs vp with like cheerefulneſſe to receiue the benefit with faith and obedience; as alſo, patiently to ſuffer with him.

Ieſus no ſooner vttered his voyce, but his Enemies inſtantly fell backwards on the groũd; *God* (ſaith Saint *Augnſtine*) *lay hidden in the fleſh: What will he doe when he commeth to iudge, who did this, being to be iudged?*

Verſ. 6. *They went backwards, and fell to the ground.*

If Thunder, Earth-quakes, Windes, Deluges, be ſo feareſull Alarums, how terrible will Chriſts voyce be to the world, when the powers of Heauen ſhall be ſhaken? *Quid facient Tabulæ, cùm trepident Columnæ?* ſaith a Father.

Verſ. 7, 8: *Let theſe gee their way. Not loſt one.*

This ſheweth, That it was not in their power to apprehend the Diſciples, nor any thankes to them that they eſcaped, euen when violence was offered to *Malchus*; *It was done* (ſaith Saint *Chryſoſtome*) *through the vertue and power of him who was then apprehended.* Chriſt was carefull of his Diſciples, when himſelfe was led away to death, and in the time when his owne glory was defeated: So will hee euer haue care to preſerue the ſalt of the Earth by powerfull deliueran-ces.

Verſ. 12: *They tooke Ieſus and bound him.*

By the former miraculous aſtoniſhment of the Souldiers, our

our Sauiours power was manifeſted, yet in obedience to his Fathers will, hee ſuffered himſelfe to be bound and led away as a Priſoner, whom Millions of Angels attended. Though wee are aſſured that our GOD can deliuer vs: yet if hee will not, we muſt ſubmit our ſelues to any triall or puniſhment for his truth's ſake. See *Dan.* 3.17.

Annas and *Caiaphas*, as is ſet downe in Saint *Luke*, *Ca.* 3. *verſ.* 2. were both High-Prieſts that yeere, wherein *Iohn* began to preach contrary to the Law, and ſhared the profits betwixt them. *Ioſephus* writeth, that *Caiaphas* purchaſed the Office of High-Prieſt for one yeere: alſo other Hiſtories witneſſe, that *Vitellius* diſplaced *Caiaphas*, ſetting *Ionathas* the ſonne of *Annas* in his roome. The firſt exerciſe of Chriſts power in his Church, was the whipping of buyers and ſellers out

Verſ. 13. Caiaphas *High-Prieſt that ſame yeere.*

of the Temple. Of *Simon Magus* this wickednesse is called Simony; but wee might better terme it of his other attribute, Magicke: for bee the reproofes thereof neuer so zealous, and the Lawes of the Church and Common-wealth neuer so strong against it, yet it bewitcheth still both Patrons and Clerkes with gaine and ambition.

Vers. 15. *That other Disciple.*

It appeareth that the other Disciple heere mentioned, was Saint *Iohn*, our Euangelist. *It may bee it was himselfe*, saith Saint *Augustine*, See *Ca.* 19. 26, and 20. 2. and 21. 20, 24. A Father obserueth, that Christ tooke *Peter*, *Iames*, and *Iohn*, to be witnesses of his greatest miracles and glory, because they were to be witnesses of his greatest temptations.

Verse 16. *Peter stood at the doore.*

It was out of loue, saith Saint *Chrysostome*, *that Peter came thither, and out of feare that hee*

went

went not in. Curiosity oftē makes vs take paines to behold those things, wherein when wee are brought in danger, wee forsake our constancy, in which case it were better to forbeare. A good instruction for Gentlemen Trauellers, first to weigh the strength both of their constancy and faith, and what calling they haue thereto, before they put their liberty in other mens power.

Vers. 17. *Art thou not one? He said, I am not.*

Peters weakenesse in denying his Master to a simple Maid, after his former ouermuch confidence, argued a strong selfe-conceit, and consequently a spirituall pride, which our Sauiour corrected in him, and left him for a time to himselfe. In making vowes of extraordinary obedience, it is better to consider, what is our duety, then to promise aboue our power, (though what wee promise is no more then

we ought to performe) and much more in such things which doe not binde vs in our dueties, and doe exceed our strength, without especiall support from God.

Vers. 18. Peter *also warmed himselfe.*

Saint *Gregory* saith vpon this place, *Peters heat of loue was now growne cold, and his infirmitie increasing, hee grew warme with the loue of this present life, at the burning Coales of the persecutors.* Whiles wee warme our selues with the loue of the wicked World, the loue of Iesus freezeth in vs.

Vers. 20. *In secret haue I said nothing.*

Christ was not reserued in his Ministery, but deliuered the Word of truth freely and publiquely. Conuenticles are little better then Synagogues of Satan, when the Temple is open both to teach and learne.

Verse 22, 23. *If I haue spoken well, why smitest thou mee?*

The great patience of our Sauiour is heere wonderfull, who, when he was reuiled, yea beaten, returned no word, but mildely

mildely ſaid, *That words containing truth, deſerued no blowes.* So euer did all his ſeruants in all their examinations; whereas Heretiques will euer bee thwiting and reuiling the Magiſtrates. On the other ſide, ſee the tyrãny of the High-Prieſts, who ranne head-long to cruelty, without any reſpect to iuſtice or truth, ſay, they neuer knew him, nor acknowledged Chriſt; yet had their Law taught them, not to proſecute the Innocent. Errours in Religion ought to bee tryed with the Spirit of meekeneſſe, *Gal.* 6. 1. But *Pharaoh* hath all his Veſſels, and the Whore of Babylon her Cup full of bloud.

One of the Officers ſmote him.

The words of Ieſus are heere fully accompliſhed vpon the third denyall. Whereupon (ſaith Saint *Auguſtine*) *Behold the accompliſhment of the Phyſicians prediction, and the conuiction of the ſicke mans pre-*

Verſ. 27. *The Cocke crew.*

ſumption, for that came not to paſſe which hee ſaid; I will lay downe my life for thee, but what Chriſt had foretold, Thou ſhalt deny me thrice. When a man is in danger vnder water, a weed will hold him downe and drowne him, and a ſtraw will pull him vp, and ſaue his life. Saint *Peter* on the crying of a Maid fell, and repenteth at the crowing of a Cocke.

Verſ. 28. *Leſt they ſhould be defiled.*

The ſuperſtitious *Iewes* were afraid to pollute themſelues by entring into the Iudgement. Hall of the Gouernour; *He being a Gentile, yet feared they not* (ſaith Saint *Auguſtine*) *to ſhead the blond of their innocent Brother. Wee haue many, who Zealouſly heare the Word, keepe the Sabbath, and receiue the Communion; but, as the Prophet complayneth, their hands are full of blond, ſacriledge, and oppreſsion.*

Verſ. 30. *If he were not an euill*

The cuſtome off the Iewes (ſaith

saith Saint *Bede*) *was to bring those bound before the Gouernour, whom they iudged guilty of death. Preiudice is most abominable in the accuser, but much more in a Iudge.* The High-Priest had no power of Iudicature in capitall offences which concerned the State, but of Heresie or Blasphemy he had, which by all their false witnesses they could not proue. See the example of St. *Stephen*, whom they condemned to bee stoned, *Acts* 7.58. and *Act.* 9.1,2. Therefore they bring Iesus before *Pilate* to accuse him of Treason: A diuellish policy which the persecutors of Christs truth haue vsed to make them suspected to the Magistrates of rebellion against Princes, when they cannot conuince them of errour.

doer, wee would not haue deliuered him vnto thee.

Saint *Chrysostome* vpon these words, saith, *To that end came I, that I might beare witnesse of the truth*, that is, *that I might per-*

Vers. 37. *For this cause was I borne, and to beare witnesse of the truth.*

perſwade it to all men. It is not ſufficient to know the truth, and haue great learning, but we muſt, according to our callings, witneſſe the ſame; A Paſtor to his Flocke, A Maſter to his Family, A Father, &c.

Verſ. 39. *You haue a cuſtome, that I ſhould deliuer you one.*

This cuſtome (ſaith *Beda*) *was no precept of the Law, but an ancient Tradition, to looſe one at the Feaſt of the Paſſouer, from bonds, in memory of their deliuerance out of* Ægypt. *We blame you not, O Iewes,* (ſaith Saint *Auguſtine*) *for releaſing a guilty perſon at your Feaſt of the Paſſouer, but for killing an Innocent. Seeing therefore* (ſaith *Beda*) *they forſooke their Sauiour, and demanded a Theefe, the diuell to this day practiſeth his Theeueries on them. Barabbas* (ſaith *Alcuinus*) *ſignifieth, This is the Sonne of their Maſter,* (to wit) *the Diuell; for that he was Schoolemaſter to the Iewes in their Treachery, and to this Thiefe in his wickedneſſe.*

He

He that reproueth the common sinnes of the world, shall finde more deadly enemies, then hee that sinneth most grieuously against humane society. A signe, that men make more account of their sinnes, then of their Safety.

CHAP. XIX.

WE ought to meditate on the bitternesse of Christ his suffering, ver. 2.

A Magistrate must take heed of wauering, ver. 5.

A marke of true Religion, to obey with patience the Magistrate, though a persecutor, ver. 11.

Mocks and reproches a heauy kinde of persecution, ver. 17.

The Latine Tongue ought not to be generally vsed in the Seruice, nor is so proued to be from the Crosse, ver. 20.

Obedience to parents, ver. 25, 26.

To choose friends, and what manner of men, ibid.

Christs death voluntary, ver. 30.

The bodies of malefactors not to bee barbarously

rouſly vſed, ver. 31.
Why Chriſts ſide was opened, ver. 34, 41.
Deſcription of a Councellour or Courtier, ver. 38.
A Treatiſe of the bleſſed Virgin Mary.

Verſ. 2. *A Crowne of Thornes.*

IT being ſet downe in the firſt Verſe, that *Pilate* cauſed our Sauiour to be whipped, I make no doubt, but that which heere followeth concerning his Crowne of Thornes, and Purple garment, were likewiſe acted by his Commandement, to pleaſe the Iewes, and to deride Ieſus. Great therefore was the ſinne of *Pilate*, in that he wrought againſt his conſcience; for hauing pronounced Ieſus to be innocent, and withall waſhed his hãds, as not guilty of his blood, he notwithſtanding gaue both allowance and aſsiſtance to his torments: greater was the patience of the Sonne of God, who ſuffered himſelfe to be derided by ſinfull men: and therfore great ought

our

our contrite humiliation to be, when as entring into conſideration, how we haue taken vpon vs the name of Chriſtians, we meditate on the ſcourgings, mockings, bloody ſweat, and, laſtly, cruell Paſsion of our bleſſed Sauiour, who being free from ſinne, ſuffered not for his owne demerits, but for ours.

Vpon theſe words, [*Behold the man*] Saint *Auguſtine* writeth, as the meaning or intention of *Pilate*: *If you enuy the King, yet ſpare him, becauſe he is become an abiect: His ignominy is waxen burning hot; let therfore your enuy coole.* Wiſe Captaines, by inflicting ſmal puniſhments, haue ſaued Innocents from thoſe that were great and deadly, when the multitude haue called for them. But it is dangerous in matters of queſtion in Religion, to encline to both parties. The Kings of *France* haue felt the ſmart of it, as did thoſe

Verſ. 5. *Behold the man.*

those of *Israel*, 1 *King*. 18.

Verſ. 11. *Thou couldſt haue no power againſt me, but from aboue.*

All power is deriued from God, who by his holy Word commandeth that Gouernours and Rulers ſhould bee obeyed. This our Sauiour acknowledgeth in *Pilate*, though the Deputy of an vſurping Tyrant: this was the Doctrine both of Saint *Peter* & Saint *Paul*, when Tyrants ruled the world. It belongeth not vnto Chriſtians (ſaith Saint *Auguſtine*) to examine the Titles of Princes, but to obey, ſuffer and pray for whomſoeuer God hath ordained the Poteſtate: And this, to their great honour and iuſtification, is the Doctrine of the Proteſtants of *England*. *Dauid* acknowledged *Saul* for his Lord and King, ſo long as hee liued, though *Saul* by God was reiected, and he himſelfe anointed.

Verſ. 17. *And he bare his Croſſe.*

Ieſus was at the firſt enforced by the malicious Iewes, to carry

carry his Crosse of exaltation, whereby is onely vnderstood the Beame of the Crosse; for the maine poast was doubtlesse not portable. Saint *Chrysostome* heereupon saith, that *Iesus, after the manner of Conquerors, carried the Ensigne of Victory.* The bearing of the Crosse thorow the City, was, as it were, his doing of penance before his death, for the committed fault; or like our drawing of Traytors thorow the Streets. The Apostle calleth it, *the bearing of his shame, Heb.* 12. 2, 13. Many had rather suffer death, than publike reproach; *but as Christ suffered, so must we endure both, Mark.* 8. 38. St. *Paul* saith, that *Ismael persecuted Isaac, which was only by mocking, Gen.* 21. 9.

It is written in three seuerall Languages, becauſe the concourse of people was great, which resorted to the Feast of Passe-

Vers. 20. *In Hebrew, Greeke, and Latine.*

Paſſeouer. The Hebrew was proper to the Iewes, the people of that Countrey: the Greeke was moſt generally vnderſtood by the knowne whole world: Latine was the ſpeech of the *Romanes*, who were the Lords of *Iewry*, and the moſt ciuill parts of the earth. The firſt was moſt ancient; the 2. moſt generall; the third moſt Imperiall. The Hebrew had the Oracles of God firſt written in it, and the very Letter of its Alphabet, fretted on diuers parts of the Scripture. The Greeke had the firſt Tranſlation made into it, by the 70 Interpreters, and is followed by Chriſt and his Apoſtles, in all their Sermons and writings, who alſo ſanctified the Letters of the Greeke, Chriſt calling himſelfe α. and ω. The Latine hath none of theſe priuiledges. I finde therefore in this of the Croſſe, in theſe 3. Languages, no

no other myſtery, but the generality of ſpreading abroad the benefit of Chriſts Croſſe to all Languages; and therefore, why one of theſe Tongues, and that the leaſt honoured, ſhould bee onely appropriated for the Seruice of God, is rather contrary to Gods prouidence expreſſed in this place; the Southern and Orientall Churches hauing neuer receiued it, no more then they haue his authority who commandeth the ſame.

Saint *Iohn* alone maketh a particular mention heere, and in the Verſe following, of the words of our Sauiour to his bleſſed Mother, and beloued Diſciple, omitting that of the good Theefe, as alſo the miracle of the Eclipſe of the Sun. *As eſteeming it* (ſaith *Theod.*) *a greater matter, that the Conqueror ouer all torments, ſhould exhibit the office and duty of loue and pietie to his Mother, then that the hea-*

Verſ. 25, 26. *When Ieſus ſaw his Mother and the Diſciple.*

heauenly Kingdome was giuen to the Thiefe for an inheritance; for if it were a religious Act, that life was giuen to the Thiefe, it argueth greater piety, in that the Son honoured his Mother. Christ was the most obedient Sonne to his Parents: so Christianity, whereseeuer it is, maketh all relatiue duties most iust and naturall. A Christian is the best Sonne, Wife, or Seruant. *Beda* saith, that *The person is heere noted by the marke of Loue, because Christ, as he was mã, made him his select Fauourite; not that the rest excepted he was alone beloued, but entertained with a more familiar loue, in regard of the priuiledge of Chastity: for he, being called in his Virginity by Christ, remained a Virgin for euer.* I doe not gain-say this opinion, though it be not expressed in Scripture, yet Saint *Paul*, 1 *Cor.* 9. 5. seemeth to say, That all the Apostles besides himselfe, and the very

The Disciple whom he loued.

very Brethren of our Lord, that is, his Kinſmen, whereof Saint *Iohn* was one, were married; but I thinke his loue proceeded from the graces which Chriſt had giuen *Iohn*; and happy were it, if all our friends and Fauourites were ſo choſen.

Verſ. 30. *It is finiſhed. He gaue vp the Ghoſt.*

The whole myſtery of the Redemption beeing now accompliſhed, our Lord Ieſus willingly yeelded vp his Spirit to God his Father. Saint *Auguſtines* words are theſe; *Who euer ſleepeth after that manner, when himſelfe willeth, as Ieſus did when himſelfe would? How greatly is the power of him that is to iudge to be expected, if that his manner of dying appeared ſo powerfull? The Lord* (ſaith *Theod.*) *deliuered vp his Spirit to his Father, ſhewing thereby, that the Soules of Saints conuerſe not in Tombes, but are carryed to the hands of the Father of all.*

Verſ. 31. *The Iewes beſought* Pilate.

The ſame Father obſerueth, That

That the Iewes were commanded by the Law, not to ſuffer the Sunne to ſet on any dead mans puniſhment, though Traytors and Parricides deſerue to haue their eyes pickt out by the Rauens of the valleys; yet I could wiſh, that exemplary death might bee *vltimum ſupplicium*, ſeeing no greater puniſhment can bee, than to haue the Image of God diſſolued in the whole man.

Verſ. 34. *With a Speare pierced his ſide.*

The Euangeliſt (ſaith Saint *Auguſtine*) *vſed a preciſe word, as not ſaying, He ſtrooke his ſide, but, He opened or pierced it, that from thence the Gate or Doore of Life might be in ſome ſort ſet open; from whence the Sacraments of the Church might flow, without which, none can enter into that true life. It followeth; And preſently there flowed forth blood & water: That blood was ſhed for the remiſſion of ſinnes; that water tempereth the healthfull Cup, that*

that is, it yeeldeth both waſhing and drinke. O Death, by which dead men returne to Life againe! What is more pure than this blood? What more wholſome than this wound? That we might be ſure our Lord Ieſu was truely dead, the Pericardian water was beaten forth; no *Thomas* nor High-Prieſt could doubt of his death. Happy are they, that apprehending the merit thereof, doe learne alſo to dye with him.

Verſ. 38. *Ioſeph of Arimathea.*

Ioſeph is ſaid by Saint *Matthew*, to be rich; by St. *Marke*, an honourable Councellor; by Saint *Luke*, a good man, and a iuſt; by Saint *Iohn*, a Diſciple of Ieſus. His praiſes in the 4. Euangeliſts, doe ariſe by degrees: for riches are the maintenance of Honour; Honour a ſpurre to goodneſſe and Iuſtice, which are no where to bee found, but in a true Diſciple of Chriſt. If Courtiers and Noblemen

men be ſuch, good lucke haue they with their Honour; if otherwiſe, not being Diſciples of Chriſt, all the reſt are buried.

Verſ. 39. *There came alſo* Nicodemus.

Nicodemus had more courage to bury Chriſt than to heare him: for it is an eaſier thing to doe good workes, than to profeſſe true Religion.

Verſ. 41. *A new Sepulcher, wherein neuer man was yet laid.*

This new Tombe or place of Sepulture, befitted well both the graciouſneſſe of the perſon buried, as alſo the occaſion; for if he had beene laid in any ordinary place of buriall, his Reſurrection could not ſo perfectly haue beene diſtinguiſhed. *Euen as* (ſaith Saint *Auguſtine*) *none was conceiued in the Wombe of Mary the Virgin, either before or after him; ſo likewiſe none was buried in this Sepulcher, either before him, or after him.*

CHAP.

CHAP. XX.

CHrist rose from the graue, before the stone was rolled away, ver. 1.
True zeale is euer diligent, ver. 6. *and constant*, ver. 11.
Scripture is the best Interpreter of it selfe, ver. 9.
White Garments fit for the Ministers in the Seruice of the Gospell, ver. 12.
Hospitality rewarded with Reuelations, ver. 13.
God calls his Children by their very names, ver. 16.
We now touch Christ by faith, ver. 17.
Christ passing thorow the doore, proueth not Transubstantiation, ver. 19.
The Ministers of the Gospell haue all of them power to remit sinnes, ver. 22, 23.
A Iudgement vpon negligent commers to Church, ver. 24.
The state of glorified bodies after the Resurrection, ver. 27.
Faith is of things not seene, ver. 29.

MAry *Magdalen* is here onely named, whereas, *Marke* 16. 1. *Mary* Verse 1. Mary Magdalen.

ry the Mother of *Iames* and *Salome*, is also mentioned: and *Luke*, Chap. 24. 1. vseth the plurall number: It argueth, that *Mary Magdalen* out-went the rest, both in pace and zeale, as *Iohn* out-ranne *Peter*. Saint *Chrysostome* saith, that *Our blessed Saviour's Resurrection was, whilest the Stone which covered the Tombe, with all the Seales, continued in their place; but by reason others were in like sort to be certified, the Monument was opened by the Angels rolling away the Stone, after his Resurrection; which* Mary *perceiuing, went not into the Sepulcher, but ranne speedily to the Disciples.*

Vers. 6. Peter *went into the Sepulcher.*

Though *Iohn* ouer-ranne *Peter* in going to the Sepulcher, yet *Peter* made a narrower search than *Iohn*, by entring into it; which example of his, *Iohn* afterward followed. True zeale seeketh euery circūstance,

to

to finde the thing beloued; which cauſed *Peter*, miſsing of his Maſter, to enter into that place where it had layen. I doe not miſ-like the diligence of many Writers, new and old, which haue raiſed Contemplations on the particulars.

It may ſeeme ſtrange, that the Diſciples ſhould be ſo ignorant in this point, who daily attended him, and had heard him often ſpeake of his riſing the third day, and that ſo plainly, as that his very Aduerſaries tooke hold of his words, wherupon they cauſed his Sepulcher to be diligently watched. Saint *Auguſtine* hereupon ſaith, *Although they heard their Lord & Maſter often ſpeake plainely to that ſence, yet, beeing accuſtomed to heare him ſpeake Parables, they vnderſtood not, but conceaued another meaning.* It is the Scripture onely, which giueth both perſpicuity and aſſurance

Verſ. 9. *As yet they knew not the Scriptures, that he ſhould riſe from the dead.*

to all good things, although we haue formerly learned them from the beſt Teachers.

Verſ. 11. *Mary ſtood at the Sepulcher, weeping.*

Mary Magdalen her zeale ſeemeth heere to exceed that of the Diſciples; for they returning, her paſsion and feruent affection cauſed her to remaine ſtill neere the Sepulcher, expecting better ſatisfaction, what was become of the body of her Lord. *It ſufficeth not a true Louer* (ſaith Saint *Gregory*) *to haue looked once, becauſe the force of Loue multiplieth the intention of inquiſition.* So deſires enlarged, grow by increaſing, and in growing, come to perfection: and if by inlargement they decreaſe, then were they not deſires; for euen enioying, in heauenly things, breedes no ſatiety.

Verſ. 12. *Two Angels in white.*

Gods holy Meſſengers were heere apparelled in white; the Prieſts were appointed to weare white Linnen Ephods.

Some

Some would haue our Mini-
sters, who pronounce and de-
clare the ioyfull newes of light,
make choyce of darke Gar-
ments; and the preciser sort
kicke euen at that Ordinance
of the Church. I wonder that
they doe not reprooue the An-
gels heere, and *Act.* 1. 10. for
appearing in white after
Christs Resurrection & Ascen-
sion, when all Ceremonies
were abrogated. White Gar-
ments are naturally Symboles
of ioyfull Messages; and befit
those whose very feet are beau-
tifull, especially in times of the
Gospels peace, when the habit
of Mourning doth not become
them.

Mary Magdalen in her sor-
row is comforted by Angels.
The holy motiues (saith Saint
Gregory) *which moue vs to teares
of loue, giue comfort to the same
teares, whilest they re-promise
the hope of our Saviour.* If wee

Vers. 13. *And they said, Woman, why weepest thou?*

further looke backe, wee ſhall find *Mary Magdalen* to haue beene full of hoſpitality and charity. I will not ſay, that any of the Faithfull (eſpecially ſince God hath ſpoken by his Sonne) haue familiarity with the heauenly Spirits; and yet the moſt excellent Apoſtle of the New-Teſtament, vpon this, hath grounded an exhortation to encourage vs to relieue Strangers, *Heb.* 13. 2. Sure we are, notwithſtanding that the Angels are euer preſent with vs, though we doe not ſee them, when wee doe abound in the workes of the Lord, whereof mercy & compaſsion to Chriſt himſelfe in his members, is of moſt account with him, *Mat.* 25. 40.

Verſ. 16. *Ieſus ſaith vnto her,* Mary. *She turned, and ſaid vnto him,* Rabonni.

The denomination Mary (ſaith *Beda*) *being interpreted, Illuminated Lady,* Illuminatrix, *or* Stella Maris, *the Sea-Star, doth myſtically ſignifie the Church:*

and

and ſo ſhe anſwers him backe with a name of interpretation, Rabboni, *Maſter*. Our Sauiour called his penitent ſeruant by her vſuall familiar name, [*Mary*,] which tooke away terrour, and both reuiued and recalled her Spirits, whereby ſhe knew and acknowledged her Lord. As *Cæſar* recalled his Souldiers from flight, by vſing to them onely the *Quirites*: So God, if we attend to ſee what the Lord doth ſay concerning vs, doth often call on vs inwardly, when wee are affrighted. See a full place, *Eſay* 43. 1.

Verſ. 17. *Touch me not, for I am not yet aſcended.*

I dare not aduenture to ſet downe any conſtruction of mine owne, vpon this difficult place. Saint *Thomas* was willed to touch and feele his wounds before his Aſcenſion: but it was, becauſe of his vnbeliefe, which is here forbidden to *Mary Magdalen*. *If* (ſaith Saint *Auguſtine*) *he will not bee*

touched whileſt hee ſtandeth vpon earth, how ſhall he bee touched of men when he ſits in heauen? Touching cauſeth, as it were, the end and period of notion; therefore Chriſt would not haue a heart wholy bent on him, to receiue ſatisfaction therein, thereby to bee thought no other then what he ſeemed. Saint *Chryſoſtome* vpon this place ſaith; *This Woman deſired to remaine ſtill with Chriſt, in the ſame eſtate ſhee had formerly done, before his Paſsion: and for ioy ſhe conceiued nothing of moment, though the fleſh of Chriſt was highly exalted in glory, by his Reſurrection. Wherefore drawing her from that manner of vnderſtanding, he ſaid, Touch mee not: And that they might attend him with the more reuerence, he giueth this reaſon; For I haue not yet aſcended: as if he ſhould ſay, He that will touch mee now, muſt doe it with the finger of*

faith,

faith, by which he muſt aſcend to me into Heauen. So it was not fitting to behold him with the former mind which they had of him before, becauſe he was to depart, and to conuerſe no longer with men. And this hee manifeſteth in this which followeth; *Goe to my Brethren, and tell them, I aſcend to my Father and your Father, and my God, and your God. He vſeth not* (ſaith Saint *Auguſtine*) *the words, Our Father, but, My Father: He is therefore in one ſort mine, and in another, yours: To wit, by Nature, mine; by Grace, yours.*

This narration, as touching his entrance into the Roome, the Doores beeing ſhut, ſheweth, that his body, though the ſame, yet had receiued alteration in quality, as being more actiue than before his Death & Reſurrection, that which was corporall beeing now become ſpirituall. Saint *Auguſtine vpon*

Verſ. 19. *When the Doores were ſhut, Ieſus came &c.*

on this place, ſaith; *The doore kept not out the Body in which the Diuinity conſiſted: for could not Hee enter a barred doore, at whoſe birth the Virginity of his Mother remained inuiolated?* Alſo he ſaith in another place; *Some are ſo moued heerewith, as that they runne almoſt into danger, oppoſing their preiudicate naturall reaſons to diuine Miracles: for thus they diſpute; If it were a body, if that ſame did ariſe out of the Sepulcher, which hung on the Croſſe, how could it enter, the doores being ſhut?* But that holy Father anſwereth; *If thou comprehendſt the maner, it is no Miracle; where reaſon is defectiue, there faith edifieth.* Neither doth this giue any ſtrength to Chriſts body's being in many places by Tranſubſtantiation: for the Sacrament is the commemoration of his body that ſuffered.

Verſ. 22. *He breathed on them, and ſaid, Receiue yee the Holy Ghoſt.*

It is ſufficient for to beleeue that

that ſuch an action was performed, and that it was of no leſſe efficacy than the words import: Therefore I will not queſtion, whether this receiuing of the holy Ghoſt, or that afterwards, when clouen Tongues deſcended, were of one and the ſame operation: yet will I ſet downe the opinions of ſuch Fathers as are moſt approued. *That bodily breathing* (ſaith S. *Auguſtine*) *was not the ſubſtance of the Holy Ghoſt, but a demonſtration, by a congruity in ſignification, that the Holy Ghoſt proceedeth not onely from the Father, but alſo from the Sonne: for who is ſo extreme mad, as to ſay, that it was one Spirit which hee gaue when hee breathed, and another that he ſent after his Aſcenſion?* Saint *Gregory* ſaith; *Being firſt giuen to his Diſciples on earth, and afterwards ſent downe from heauen, what is it, but that there are two precepts concerning Charity,*

rity, to wit, one loue to GOD, and one loue to our Neighbour. On the earth, the Spirit is giuen, to the end wee might loue our Neighbour; from heauen it is giuen, that wee might loue GOD. As then there are yet two Precepts, and yet but one Law, so is there but one Spirit, & two gifts; the first proceeding frō the Lord, subsisting on earth, and the next giuen from heauen. Saint Chrysostome also, Some say, because he gaue them not the Spirit, but made them apt and seasoned them for the receiuing of the Spirit by his breathing; for if Daniel were rauished in his Spirit, at the sight of an Angel, what should they haue suffered or vndergone, who receiued that vnutterable grace, if hee had not first instructed his Disciples concerning it? But hee committeth no offence, who saith, That they then receyued a certaine power of spirituall Grace, not to rayse the dead, and

worke

worke miracles, but to remit sins: Therefore it presently followeth, Whose sinnes you remit, &c. It appeareth therefore by this place, and the iudgement of this Orthodox Father, that to the forgiuing of sinnes, &c. there needed no such miracle, as to the working of wonders, and all good Ministers succeed to this, though not to the other.

This power, we here plainely perceiue, was not giuen to *Peter* alone, and to those who were to deriue their authority from his Ministery, but also to all the rest of the Apostles. *The charity or loue of the Church* (saith Saint *Augustine*) *which is diffused by the Holy Ghost into our hearts, releaseth the sinnes of those who are partakers with them of the same. Therefore hauing said (Receiue the Holy Ghost) hee instantly addeth this concerning the remission and retention*

Vers. 23. *Whosoeuers sinnes ye remit, &c.*

tention of sinnes. Now, saith Saint *Gregory*, *we ought to know that those who first receyued the Holy Ghost, to the end they might liue innocent liues, and bring profit to some by preaching, did therefore receiue the same openly and publiquely after the resurrection of the Lord, to the end that they might yeeld profit to many, and not to a few.* Hee further saith, *That now the Bishops or Ouerseers hold that place of dignity, and that those receiue that authority of loosing and binding sinnes, who are allotted such degrees of dignity.* Great is this honour, but heauy the charge: for it is hard that such a one should be made a Iudge of another mans life, who cannot gouerne his owne. See 1 *Tim.* 3. 5.

Verſ. 24. Thomas *was not with them.*

Saint *Thomas* being absent at this first apparition of our blessed Sauiour, would not giue credit to the report of his fellow Apostles, whose incredulity

dulity was afterwards remooued by eminent tokens, and not onely his faith confirmed, but the faith of infinite numbers, who might haue proued as hard of beliefe. *Didymus* (ſaith *Alcuinus*) *in Greek, ſignifieth in Latine, a Twinne, or one of two births, whereby is expreſſed his double or ſecond conuerſion. It fell not out by chance,* ſaith Saint *Gregory, that this elected Diſciple ſhould be then abſent, for the heauenly clemency wrought miraculouſly, that his doubting ſhould cure our wounds of infidelity, by feeling in his Maſter the wounds of his fleſh; for the infidelity of Thomas did more aduance our faith, then the beleeuing Diſciples; for that whileſt he was brought to beliefe through feeling, our mindes are confirmed in faith, without doubting.* But let no man preſume to fall from the faith by this example: Chriſt will not attend euery mans

mans infidelity, who looketh for new conuersions. Learne here, not to absent from holy meetings of the Church, which wee see heere was the cause of *Thomas* his incredulity.

Vers. 27. *Put thy finger heere, and see my hands, and put forth thine hand, put it into into my side.*

Hence ariseth a Question, though in my poore iudgement a presumptuous one, How the Impression of the wounds were beheld in an incorruptible body? Saint *Augustine* maketh the Answer, *Hee might, if hee would, haue wiped away the print of euery skarre from his raysed and clarified body: But hee best knew why hee suffered those skarres to remaine; for, as hee shewed them vnto* Thomas, *whose beliefe was not established, vntill hee saw and touched them: So will hee likewise shew his wounds vnto his enemies, not that hee will say vnto them as vnto Thomas; Thou beleeuest, because thou sawest: but that they being conuicted by truth,*

may

may giue euidence, ſaying, Behold the Man, whom you crucified, you ſee the wounds which you gaue him; acknowledge the ſide which you pierced, which was opened by you and for you, yet would you not enter. The Lord (ſaith Saint *Gregory*) *offered his body to be touched, which hee brought in, the doores being ſhut, by which hee expreſſed two wonders moſt contrary in themſelues, according to mans reaſon, whileſt that after his reſurrection hee ſhewed his incorruptible body, and yet to be felt, for that muſt needes be ſubiect to corruption, which may be felt and touched: as likewiſe, that cannot be felt, which cannot ſuffer corruption: Hee then ſhewed himſelfe therefore to be incorruptible, and yet to bee felt, that it might appeare, how after his reſurrection, hee remayned ſtill of the ſame nature, though of another glory. Our bodies alſo,* ſaith the ſame Father,

ſhall

ſhall be likewiſe ſubtile or paſsible in that glory of reſurrection, through the effect of ſpirituall power, and to be felt and touched through the touch of Nature. The weakeneſſe and weight of our bodies doth now keepe downe our mindes, but after the reſurrection, our wils ſhall rule our bodies.

Verſ. 28. *My Lord, and my God.*

Vpon *Thomas* his two Inuocations of the Lord and God, *Theodoret* ſaith, *He who at the firſt was faithleſſe, did ſhew himſelfe an excellent Diuine, after hee had touched Chriſts ſide; for in calling him Lord, hee expreſſed his humane nature: and in calling him, My God, he confeſſed his diuine nature; one and the ſame, both God and Lord.*

Verſ. 29. *Bleſſed are they that haue not ſeene, and yet haue beleeued.*

To beleeue that which wee behold, is not thankes-worthy; but to beleeue that which wee ſee not, argueth faith. *Thomas* (ſaith Saint *Gregory*) *ſaw one thing, and beleeued another; for hee*

hee beheld a man, and confeſſed him to bee God. Bleſſed are they who ſaw not, and yet beleeued. In which words theſe are ſignified, who retaine him in their mindes, whom they neuer beheld in the fleſh, eſpecially if good workes accompany our faith: for hee onely beleeueth truely, who exerciſeth that by good workes, which hee beleeueth. *If then* (ſaith Saint *Chryſoſtome*) *any one now ſay, O that I had liued in thoſe dayes, and beheld Chriſt working miracles! let him conſider the words, Bleſſed are they who neuer ſaw, and yet beleeue.*

CHAP.

Chap. XXI.

The Apostles forsooke not their lawfull callings altogether, vers. 3.
Sight of heauenly things amazeth flesh and bloud, verse 12.
Our glorified bodies not subiect to acts of necessitie, vers. 13.
How oft Christ appeared in body after his resurrection, verse 14.
Christ measureth our loue to him, by our loue to the brethren, vers. 15.
Catechizing as necessary as preaching, verse 16.
The people which the Ministers teach, are Christs sheepe, not theirs, verse 17.
Why Peter *more often speaketh, then the other Apostles*, vers. 18.
Whether Iohn *the Euangelist euer dyed*, vers. 22.
Curiositie is most negligent, ibidem.
Vnprofitable question, occasion of Schisme and Heresie, ibidem.
What did first giue authority to the Scriptures, vers. 24.
Reading is an edifying kinde of preaching, ibidem.
An argument against the Popes Supremacy, ibidem.

The

THe holy Apoſtles forſooke not altogether their calling, after they were choſen, though it be ſaid that they forſooke all: And that this their imployment was not diſallowed, it appeareth by that which followeth in this Narration. Saint *Auguſtine* ſaith, *That they went a fiſhing for reliefe:* as *Paul* ſaith of himſelfe, *That after his calling, hee wrought with his owne hands to ſupply his wants,* which was in his Trade of Tent-making, becauſe hee would not be burthenſome to the Churches. So, they were not forbidden to get their liuing by their lawfull Trades (the dignity of their Apoſtleſhip notwithſtanding reſerued) if they wanted other meanes to ſupply their neceſsities. Saint *Gregory* ſaith further, *It was not to be imputed vnto them as a fault, but they exerciſed*

Verſe 3. Simon Peter *ſaid, I goe a fiſhing.*

ciſed the ſame Faculty, being void of ſinne, after their conuerſion, which they practized before. And the ſame, ſaith *Euſebius Erruſſenus* on this place. Wherefore *Peter*, after he was ſaid to haue left all, yet, at Chriſts commandement, hee caſt his Hooke into the Sea, for the Tribute-money, and here, after Chriſts reſurrection, and that hee had receiued the holy Ghoſt, hee becommeth a Fiſher againe. Indeed, Saint *Matthew* left toll-gathering, becauſe the practice thereof, though lawfull, could not ſtand with an Apoſtles calling. *Zacheus* left his extortion, becauſe altogether vnlawfull, but their houſes, wifes, children, and calling they kept ſtill, though they euer ſuſpended the vſe of them, in regard of their Miniſtery.

Verſ. 12. *None of his Diſciples durſt aske him, Who art thou, though they knew hee was the Lord.*

The Diſciples were ſtrucke with a wonderfull amazement at the ſight of their Maſter, whom

whom notwithstanding they durst not challenge. And if this had beene the first time that he appeared vnto them, then their doubtfulnesse of his Resurrection from the dead, might haue beene held the cause. But, according to the account made by some of the Fathers, this was the seuenth time of his appearance: but the words are plaine in the foureteenth verse following, that this was the third time. It is probable, that there was some more glorious alteration in the person of our Sauiour, then had beene before at his former appearings. Such is the estate of our crowned Head Christ Iesus, and such shall bee the estate of all his Saints, who are his body glorified with him, that they haue assumed not onely a plenary, but also a voluntary diuersitie of glory. On the Disciples part, their confused knowledge of him,

him, teacheth vs, that whiles we are in the flesh, when any part of the glorified state happeneth to be reuealed vnto vs, yet we cannot comprehend nor distinguish it, *Mark.* 9.6. *Peter* seeing Christs transfiguration, spake of it, but knew not what he said, 2 *Cor.* 12.4. Saint *Paul* could not vtter what hee saw in the third Heauen, and the Disciples here did see, but could not beare witnesse.

Verse 13. *Iesus tooke bread.*

Surely Iesus did eat heere with the Disciples: for verse 5. he asked for meat. And so it plainely appeareth, *Luk.* 24.43. *This eating proceeded not from a necessary desire of food, but only from a condiscending to the demonstration of his resurrection,* as S. *Augustine* saith, who also thus writeth in the 13. Booke of the City of God, *That the bodies of the iust men, which will appeare at the Resurrection, shall not stand in need of the Tree of Life;*

Life; so that they shall neyther dye of age, nor sickneſſe, neither want any other corporall nutriment, by meanes of which, the griefe of hungring and thirſting should be anoyded: For, they shall be endewed with certaine and inuiolable immortality: So, as according to their owne wils, they shall be fed by a poßibility, not through a neceßity. Euen as our Saiuour, after his reſurrection in his ſpirituall, yet true fleſh, did eat and drinke with his Diſciples, Act. 10. 41. not in regard of weakeneſſe, for want of food, but as an Argument of his power, by which he could so doe, when hee would.

Saint *Auguſtine* saith, *Wee finde in the 4. Euangeliſts, that the Lord is mentioned to haue appeared tenne times after his Reſurrection*; once at his Monument, to the women; a second time, they returning thence in the way; thirdly, to *Peter*;

Verſ. 14. *This is now the third time.*

fourthly, vnto two Disciples going to the Village; fiftly, to diuers in Hierusalem, where also *Thomas* was; sixtly, where *Thomas* beheld him; seuenthly, at the sea of *Tiberias*; eightly, to the eleuen in the Hill of *Galile*, according to *Matthew*: ninthly, as *Marke* saith, to those that were all set downe at the Table with him, because after this, they were not to feast any more with him on earth; tenthly, on the day of his Ascension, not then on earth, but taken vp in a cloud. I binde not any man to this opinion, much lesse to any new one of mine owne, yet I thinke hee appeared eleuen times, according to the number of his Disciples, and so thinke diuers of the ancient and new Writers. Saint *Paul* addeth, hee appeared vnto *Iames*, 1 *Cor.* 15.

Vers. 15. *Louest thou mee more then these?*

That which our blessed Sauiour inquireth after, is loue, at the

the hands of all those who are his true Disciples. *Christ* (saith Saint *Chrysostome*) *did not vpbraid Peter with his denyall, but saith, If thou loueſt mee, excell thy Brethren in that feruent loue which thou haſt at all times profeſſed: yeeld vp that life or ſoule for my Sheepe, which thou ſaideſt thou wouldeſt lay downe for mee. As Christ laid downe his life for his enemies, ſo much more ought we for the brethren.*

One Verſe mentioneth Lambes, another Sheepe: By Lambes I preſume to thinke that thoſe may be meant, who are initiated in the Word of God: and by Sheepe, thoſe who through longer inſtruction are better confirmed: Catechizing and preaching are both to be performed by the Miniſter that loues his Maſter.

Verſ. 16. *Feed my Sheepe; Feed my Lambes.*

This is the third demand: a queſtion which *Peter* ſeemeth to haue taken grieuouſly, as arguing

Verſ. 17. *Hee ſaid againe the third time.*

guing that his Maſter made ſome doubt of his affections, yet hee buildeth on his conſcience, and acknowledgeth the omniſcience of Chriſt, from whom no ſecret can be hidden. *There is rendred* (ſaith Saint *Auguſtine*) *to a three-fold denyall, a three-fold confeßion, leſt the tongue ſhould ſeeme to haue beene more prone to feare, then to loue. Hence* (ſaith *Theodoret*) *ſprang the cuſtome of their three-fold Confeſsion, who preſent themſelues to Baptiſme.* Vpon the laſt repetition (*Feed my Sheep*) Saint *Auguſtine* ſaith, *Thoſe who feed the Sheepe of Chriſt, With that minde as to challenge them for theirs, and not Chriſts, bewray themſelues not to loue Chriſt, but themſelues, with a deſire of glory, rule, or getting wealth, not out of true loue and affection, to pleaſe, obey, and aſſiſt God in his Worke.*

Verſ. 18: *When thou waſt young.*

Peter ſeemeth by theſe words to

to haue beene of a middle age at the time of Christs Assension: So it is likely *Peter* was elder then any of the other Disciples, which was the cause that he often first speaketh, yet then was he not very aged.

This speech of a possibility of *Iohn* his stay in the World vntil Christs second comming, hath beene diuersly coniectured on by the Fathers: I will only recite some of their opinions, not presuming of my selfe to be any wayes able to interpret so hidden a mystery. *Theophilus* saith, *Christ did not deny but that* Iohn *should die, for whatsoeuer hath a beginning, dyeth. But he said, I will haue him remaine,* that is, *liue vntill the end of the World, and then he shall suffer Martyrdome for mee. And therefore it is yet confessed, that hee liueth, but shall bee put to death by Antichrist, when as, together with* Elias, *he shall preach*

Vers. 22. *If I will that hee tarry till I come, what is it to thee? Follow thou mee.*

or professe the name of Christ, and though a Sepulcher bee assigned him, yet hee entred into it aliue, departing afterwards. Saint *Augustine* also saith: *Or it may bee that some will contend, how that hee rather slept in that Sepulcher at* Ephesus, *then that hee lay there dead; taking his argument from the testimony that is giuen of the scattering, and, as it were, boyling and bubbling vp of the Earth there, affirming peremptorily, that it is caused by his breath.* *Theodoret* saith, *Whereas the words are,* Vntill I come, *hee meaneth against the Iewes, who crucified him, striking them with the Staffe of the Romans: for it is said, that this Apostle conuersed thereabouts, vntill the time of* Vespasian, *when as Hierusalem was taken.* Some, euen in our Church, will haue this comming of Christ to haue beene, when *Hierusalem* was vtterly destroyed, and the Old

Law

Law abolished, and the Gospel generally preached throughout the World. And so the word (*till I come*) to signifie, Vntill my Kingdome be acknowledged in all Nations. Lastly, some interpret the words to haue reference vnto the Reuelation shewed by Christ vnto Saint *Iohn*, whereby he became the most absolute Prophet of the New Testament, and saw all things before-hand, that were to happen to the Church vntil Christs second comming. I take not vpon mee to iudge of these opinions, but let euery one abound in his owne sence. Onely I suppose, this speech of our Lord concerning *Iohn*, doth import not so much a doubtful, as a sharpe answer to *Peters* curious question. And therefore both Christ, and in the next words, Saint *Iohn* himselfe doth confute the errour of the Disciples, concerning *Iohns* not

dying, at leaſtwiſe they ſtay our curioſity, which hindreth vs in performing of our owne duties: as if he ſhould ſay, What need'ſt thou care, how I purpoſe to diſpoſe of him? Thou ſhalt finde enough to doe, that I command thee to take vp thy Croſſe, and follow mee. Men that buſie themſelues about queſtions that ingender ſtriſe, eyther concerning God or their brethren, doe vnprofitably ſpend their time and zeale in that which concernes them not, and become careleſſe in diſcharge of their owne duties.

Hereof we haue in our times too plentifull experience, neyther need wee maruell thereat: for not particular and priuate perſons onely, but euen famous learned men, and whole Churches haue affected this forbidden fruit, to know what they needed not, whereas their hunger

hunger might haue beene ſatiſfied with the Tree of Life, which was eaſie to haue beene taſted of in the middeſt of the Garden. How did the celebration of Eaſter vex the firſt Ages about the foureteenth day of March, and the order wee now keepe in the Latine Church, the cauſe euen to the excommunicating of one another, whereof was a matter of obſcure & vncertaine grounds? The too curious inquiſition of the ſtate of Gods Saints, after the reſurrection, brought forth the Millenary errour, wherewith ſo many great names, *Origen, Lactantius, Iuſtine, Irenæus*, and many other both Greek and Latine Fathers were tainted; and whereunto Saint *Auguſtine* himſelfe ſeemeth to incline: That *Peter* was at *Rome*, & there put to death. As much as concerns the Hiſtory, I think to be certaine. That hee was

there fixed Bishop for fiue and twenty yeeres. It seemes to thwart his beeing an Apostle, and some passages in Saint *Paul*, *Gal.* 1. and 2. One *Papias* was the Author of this tradition: whereupon began the challenge of the Bishops of *Romes* superiority, reiected by some generall Councels, but now made an Article of the Catholique faith; diuers particular Churches founded by seuerall Apostles, as Saint *Iohn*, Saint *Marke*, Saint *Thomas*, Saint *Philip*, Saint *Andrew*, haue produced diuers traditions as left by them, of great difference one to another. The bodies and reliques of the Saints and Martyrs haue beene challenged by seuerall places, like *Homers* Countrey by the Cities of *Greece*; yea rather then fayle, their bodies haue beene multiplyed.

Whence proceed all these inex-

inextricable disputations of Predestination, Election, and Reprobation: but because men are desirous, like the *Philistins*, to pry into the Arke of Gods counsels. How many presumptuous Treatises haue beene flying abroad, and euen darkening the Ayre, of the time and approach of our Lords last comming: defining the very seasons which the Father hath put in his owne power; and whereof Christ Iesus, as he was the Sonne of Man, *that is*, as he was to reueale it to mankinde, professeth himselfe ignorant? When these proceedings are set on foot, let vs thinke wee heare Christ speake to vs, as he did heere to *Peter*, *What is it to thee? follow thou mee.* *Henoch* was translated to be no more seene: *Abel* yet speaketh: Christ rose againe while it was darke: God hid *Moses* his body; and it is the Deuill that disputes

disputes about it. Let vs, while it is called to day, hearken to Gods voyce, that at his appointed time, wee may enter into his rest: But let vs not care for to morrow, for sufficient for the day, is the euill thereof. We haue dueties enow to doe, and sins to auoid and fight against. The Papists multiply doctrines, and the Puritans multiply sins more then euer God himselfe mentioned: but true Christians desire onely to know how, and to be able to follow Christ, as he here commandeth, which is sufficient to take vp all their time and abilities both in their studies and practice.

Vers. 24. *The same Disciple is hee that testifieth these things, and wee know that his testimony is true.*

These words are the Conclusion of the Gospell: wherein S. *Iohn* doth not, as the Writer of the *Macchabees*, Chap. 15. 39. 20. craue pardon for his errors, but approueth what hee hath written, for Canonicall Truth; So, Chap. 19. 35. *And he that saw*

saw it, bare record, and his record is true; and he knoweth that he saith true, that ye might beleeue And *Reuelat.* 22. 8. *I am Iohn, which saw and heard these things.* The like, and more full asseueration is vsed, 1 *Iohn* 1. 1, 2, 3. It seemeth that Saint *Iohn* writ, and dedicated this Gospell to the whole Church, by often repeating; *These things are written, that ye might beleeue.* Now to confirme the truth of his Testimony, he alledged his owne seeing and hearing of the words and workes of Iesus. *Chrysostome* therefore saith, that *Saint Iohn was most fit to bee such a Witnesse, because he was present with his Master at all times, and not absent at his death; to whom Christ committed the charge of his holy Mother, who was a figure of the Church.* Such an one was it necessary that euery Euangelist should be, as St. *Luke* sheweth in his Preface, 1, 2.

who

who saw them themselues. See also *Act.* 1. 21. But now it may be obiected; What assurance could there be, that this testimony was sufficient to proue the truth of Christs Gospell? I answere, It is true, that vnto an vnbeleeuer, the reports or writings of the Apostles, was not bare of it selfe able to conuince their consciences, but they had many other testimonies to perswade the World. First, vnto all that did acknowledge the Scriptures, as to the Iewes, they proued the truth of Christ, by the authority of the old Testament, as appeared by their seuerall Sermons, *Act.* 2. & 3. & 4. & 7. at *Hierusalem*, and 8. to the Eunuch, and 13. at *Antioch*, and 28. at *Rome:* And to the Gentiles, which acknowledged not the Law and the Prophets, they preached, taking proofes from the workes of GOD in Nature; *Act.* 14. at *Lystra:* and

and from the Gentile Poets, *Act.* 17. at *Athens.*

Secondly, Christ performed his promise, inabling them with his Spirit, which their Aduersaries could not be able to resist, *Luke* 21. 15. See the practice thereof in *Stephen*, *Act.* 6. 10. *And euen those who beleeued not, were yet conuicted in their consciences, and despised the counsell of God against themselues.*

Thirdly, *The Word of God is alwayes pure, and giueth light to the eyes, and vnderstanding to the simple*, *Psal.* 19. 7, 8, 9. Insomuch that whereseuer it pleased the prouidence of God to open the doore, and suffer the Apostles to come, there the hearts of the hearers were opened, to vnderstand and beleeue the Word that was preached.

Fourthly, there was nothing in the Apostles Doctrine but suted to the publike good of the State of the Empire, and all

King.

Kingdomes, and alſo of euery priuate man, and diſpoſed all men, beſides the aſſurance of a better life, to all goodneſſe and proſperity. Inſomuch as whenſoeuer Chriſt was outwardly preached, the naturall conſcience of euery man, which is the light that inlightneth euery mã that commeth into the world, did ſhake hãds, as it were, with the Word, & ſubmitted it ſelfe to the obedience of faith.

Laſtly, God gaue vnto his Church the power of Miracles, which followed their doctrine, *Mark* 16. and the grace of ſanctification in the liues of the Preachers, whereby the hearers were confirmed in the Truth which they had heard.

But this place hath yet a further extenſion: For it is added, *That wrote theſe things*; as if Saint *Iohns* name did giue ſufficient authority to the Goſpell which he wrote, to confirme it

it to be true: for the perſpicuity thereof, we are to know, that the Apoſtles had authority frō Chriſt, both to preach & write the Goſpell. And hee that was by the Church knowne and acknowledged an Apoſtle, his Epiſtles & whatſoeuer he wrote in that kind, was obeyed as the Word of God: for the ſame authority that the Word preached by them had, the ſame alſo had their writings. The 12. Apoſtles were as the 12. houres of the day, *Iohn* 11. and when the night came, and they ſlept, that is, were dead, then the malicious man preſently ſowed his Tares of Hereſie: Therfore ſaith our Apoſtle, 1 *Ioh* 2. 18. *Iam eſt nouiſsima hora*. St. *Iohn* was the laſt houre, and ſuruiued all the Apoſtles. Whereupon the ſaying that went among the Apoſtles, That hee ſhould not dye, ſeemed to haue ſome ground: Therefore he prefixed

before.

before his two latter Epiſtles; *The Elder to Gayus*; *The Elder to the Lady*. And from hence we may learne, that there is a Spirit of Maieſtie, which doth accompany the Scriptures, and walketh vpon the Letters ther-of, as it were vpon the ſeuen Golden Candleſtickes; and ſo the Word giueth authority vn-to it ſelfe. It is ſtrange, how Learned men can, by the Stile, know and diſcerne the Writer, euen in Heathen learning: and much more may the ſtile of Gods Spirit bee knowne to thoſe that doe partake of it. Secondly, the Apoſtles, as wee ſee by theſe words, [*And we know that his witneſſe is true*] did not expect the confirmati-on of the Church to whom they did write, to make their writings Canonicall: for it was true that he writ it, and ſo the Church ought and did accept it. Thirdly, it conuinceth the

folly

folly of many men in these gain-saying dayes, who deny the reading of the Scriptures to haue the power of Preaching: for it is heere added, *That you might beleeue.* And in the last Verse of the former Chapter, *And haue eternall life.* See *Luke* 10. 26. Christ being asked, how a man should attaine eternall life; He answered, *Quomodo legis? How readest thou?* And, *Ieremy* 36. the King and Princes are taxed, because at the reading of *Jeremies* Prophecie by *Baruch*, they did not rent their clothes, and were conuerted. Surely, no man is more iniurious to the Word of God, than he that denyes that power vnto it, especially being read by one that is set apart for the Ministery thereof, which he cannot but discerne by his owne reading; yea, oftentimes, by reading good mens Bookes.

But whether *Iohn* dyed at all,

or no, it is certaine he out-liued all the other eleuen Apoſtles: for hee continued vnto the Reigne of *Trajan*; and of this no man maketh queſtion. I would gladly heere be ſatisfied one doubt, from the great Champions of the Romane Hierarchy: Three Biſhops of *Rome* ſucceeding after Saint *Peters* death, and before St. *Iohns*, Whether now were thoſe three Biſhops of greater authority than St. *Iohn* the Euangeliſt? If they were, then the Pope is greater than one of the greateſt Apoſtles; which I finde none of them dare ſay: for *Bellarmine*, and diuers of their learned men, deny that the Pope is equal to an Apoſtle. If the Pope were not Superiour to St. *Iohn*, then ſurely hee was not, then he is not alwayes the Head of the Church.

Verſ. 25. *The world could not containe the Bookes.*

Saint *Iohn* did not apply himſelfe much to the writing of

of the seueral Miracles wrought by our Lord, as the other Euangelists did; but hee expresseth the high Mysteries vttered by Christ in his speeches, which in him are more frequent than in all the other three. S. *Augustine* vpon this *Hyperbole*, saith, *It is not heere to be beleeued, that the world could not haue held the Bookes, in regard of the spaciousnesse thereof; but that in consideration of the weake capacity of the Readers, the world of men could haue comprehended them: as we are wont to say,* Non capio, *when we doe not vnderstand a thing.* S. *Chrysost.* also saith, *This is rather to haue reference vnto His power Who wrought the Miracles: for it is much more easie for Him to doe or worke what he pleaseth, being God Almighty, blessed for euer, then for vs to speake what we conceiue.*

Sit gloria summa Tri-vni.

FINIS.

or no, it is certaine he out-liued all the other eleuen Apoſtles: for hee continued vnto the Reigne of *Trajan*; and of this no man maketh queſtion. I would gladly heere be ſatisfied one doubt, from the great Champions of the Romane Hierarchy: Three Biſhops of *Rome* ſucceeding after Saint *Peters* death, and before St. *Iohns*, Whether now were thoſe three Biſhops of greater authority than St. *Iohn* the Euangeliſt? If they were, then the Pope is greater than one of the greateſt Apoſtles; which I finde none of them dare ſay: for *Bellarmine*, and diuers of their learned men, deny that the Pope is equal to an Apoſtle. If the Pope were not Superiour to St. *Iohn*, then ſurely hee was not, then he is not alwayes the Head of the Church.

Verſ. 25. *The world could not containe the Bookes.*

Saint *Iohn* did not apply himſelfe much to the writing of

of the seueral Miracles wrought by our Lord, as the other Euangelists did; but hee expresseth the high Mysteries vttered by Christ in his speeches, which in him are more frequent than in all the other three. S. *Augustine* vpon this *Hyperbole*, saith, *It is not heere to be beleeued, that the world could not haue held the Bookes, in regard of the spaciousnesse thereof; but that in consideration of the weake capacity of the Readers, the world of men could haue comprehended them: as we are wont to say,* Non capio, *when we doe not vnderstand a thing.* S. *Chrysost.* also saith, *This is rather to haue reference vnto His power who wrought the Miracles: for it is much more easie for Him to doe or worke what he pleaseth, being God Almighty, blessed for euer, then for vs to speake what we conceiue.*

Sit gloria summa Tri-vni.

FINIS.